

## **The Pepysian Gospel harmony, edited by Margery Goates ...**

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# The Peppysian Gospel Harmony



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# The Pepysian Gospel Harmony

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Early English Text Society.

Original Series, No. 157.

1922 (for 1919).

Price 15s.

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and denien ye flesh  
and bon and by to  
the heuyn. I say to  
ye that whoso so  
denieth himself and  
taketh his crosse  
and followeth me  
he shall receiue  
life and shall  
be with me in  
heauen. Whoso  
will come after  
me let him  
deny himself  
and take his  
crosse and  
follow me. For  
who will save  
his soule shall  
lose it. And  
who shall lose  
it for my sake  
and the gossips  
shall be salue  
in heauen. Whoso  
lovethe his father  
or mother more  
than me he  
cannot be my  
disciple. Whoso  
lovethe his brother  
or sister more  
than me he  
cannot be my  
disciple. Whoso  
lovethe himself  
more than me  
he cannot be  
my disciple. He  
that hateth his  
father and mother  
and himself and  
cometh after me  
he will be my  
disciple. And  
he that taketh  
not his crosse  
and followeth  
me he cannot  
be my disciple.  
Whoso will be  
my disciple let  
him take his  
crosse and  
follow me. For  
the sonne of  
manne shall  
come with  
his angels and  
shall rewarde  
every man  
according to  
his worke. He  
that hath overcome  
the world and  
himself and  
his flesh shall  
be with me in  
heauen. He  
that hath overcome  
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that hath overcome  
the world and  
himself and  
his flesh shall  
be with me in  
heauen.

MS. PEPPS 2498, MAGD. COLL., CAMB., P. 40, LOWER PART, HALF ORIGINAL SIZE

# The Pepysian Gospel Harmony

EDITED BY  
MARGERY GOATES

M.A. ST. ANDREWS; CARNEGIE RESEARCH SCHOLAR

LONDON:

PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY  
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Dedicated  
to  
Anna Carolina Paues

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## PREFACE

I WISH to express my thanks to the Master and Fellows of Magdalene College, Cambridge, for their kindness in allowing me to prepare the text for the press; to the late Pepys' Librarian, Mr. Gaselee, and the Deputy Librarian, Mr. Vernon Jones, for giving me unlimited facilities for consulting the manuscript; to Miss M. A. Whitelegge for allowing me to use the transcript of the Harmony made by her some years ago; above all to Miss A. C. Paues, at whose suggestion the work was undertaken, and without whose constant help and encouragement it could never have been carried through.

My thanks are also due to the Staff of the Cambridge University Library, especially to Mr. Rogers and Mr. Thomas; to the Staff of Edinburgh University Library, especially to Mr. Cuthbertson and Mr. Ballantyne; to the Head Mistress and Governors of the Manchester High School for granting me a half-term's leave of absence to enable the work to be completed; to Sir Israel Gollancz for his interest and advice, and to Miss Mabel Day and Miss Nora Kershaw for their help and criticism while the text was going through the press.

Finally I would gratefully acknowledge the substantial financial assistance which, as Carnegie Scholar, I received from the Carnegie Trustees during the years 1915-1917. The Trustees have kindly undertaken to continue their generous help by contributing towards the expenses involved in printing.

MARGERY GOATES.

*March 1922.*





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# INTRODUCTION

## CONTENTS AND DESCRIPTION.

THIS Middle English Harmony of the four Gospels is found on pp. 1a-43a of MS. Pepys 2498 in the library of Magdalene College, Cambridge. The MS. is erroneously catalogued<sup>1</sup> and labelled as a collection of Wycliffe's sermons. The real contents were first discovered in 1902 by Miss A. C. Paues of Newnham College, Cambridge, and made known by her in Vol. XXX of the *Englische Studien*,<sup>2</sup> and further in her *A Fourteenth Century English Biblical Version*.<sup>3</sup> A more detailed description of the volume was given in 1907 by W. H. Hulme,<sup>4</sup> and still more recently by J. Pålsson.<sup>5</sup>

### CONTENTS.

The volume contains eight separate works :

1. pp. 1a-43a (No title). The Harmony of the Gospels now printed for the first time.
2. pp. 45a-212b (No original title<sup>6</sup>). *a litel tretiz of diuinite* to turn man from romances and *gestes*, wherein *he leseþ mychel of his tyme þat so setteþ his hert fram god*, and to give him instead *þing þat is profitable boþe to lyf & to soule*.
3. pp. 212b-226b (Title in red). *Here bigynnen good techinges of wise men wiþ þe ten hestes afterward. distinctelich expounded,*

<sup>1</sup> Cf. *The Pepys Catalogue, Magdalene Coll., Camb.* This is in Pepys' own handwriting.

<sup>2</sup> pp. 344-346.

<sup>3</sup> *Upsala diss., Camb.* 1902, pp. lxxv-lxix.

<sup>4</sup> *The Middle English Harrowing of Hell and Gospel of Nicodemus, E.E.T.S., Extra Ser. 100, pp. xxxiv-xxxvi.*

<sup>5</sup> *The Recluse, A fourteenth-century version of The Ancren Riwe, Lunds Universitets Årsskrift, Lund, 1911 and 1918. Cf. Preface, pp. i-xi.*

<sup>6</sup> But at the top of p. 45, in a sixteenth-century hand, is written : *Mirror, or glasse to Looke in ;*



4. pp. 226b–263b (Title in red).

*papocalips on englissh: makeþ here gynnynge*  
*After þis synful lyf: god graunt vs good wonyng*<sup>1</sup>

5. pp. 263b–370a (Title in red).

*Of þe sautere on englich: here is þe gynnynge,*  
*Wiþ þe latyn biþore: & Gregories expounynge*

There are two other MSS. of this Psalter<sup>2</sup>: British Museum, Addit. 17376, and Trinity College, Dublin, 69 (A. 4. 4.), edited by Professor Bülbring.<sup>3</sup>

6. pp. 371a–449a (No title). The Recluse.<sup>4</sup>

7. pp. 449a–459b (Title in red).

*Of oure lefdy marie: bigynneþ now here þe pleynt*  
*þat of þe passion of hir son sche telde with hert feynt.*

8. pp. 459b–463b (No original title).<sup>5</sup>

*The Gospel of Nicodemus.*

This is the earliest of the nine known MSS. of the Middle English prose versions of this Gospel.<sup>6</sup>

#### DESCRIPTION.

Judging from the writing, Dr. Montague James considers that the MS. belongs to about the year 1400. This date also tallies with a note<sup>7</sup> on p. 370 of the volume:

*The age of this book. by conferring with an other copy,*  
*was wretten when k henry the. 4. had busines agayste the*  
*welshmen. An<sup>o</sup> [1401].*

The MS. is a large folio on vellum, consisting of 232 leaves (fol. 22

<sup>1</sup> For the relation of this version to the whole family of English Apocalypse MSS., see Paues, A. C., *op. cit.*, pp. xxiv–xxx.

<sup>2</sup> For a comparison of the three versions, and extracts from a possible French source, see Paues, A. C., *op. cit.*, pp. lvi–lxii.

<sup>3</sup> Bülbring, K. D., *The Earliest Complete English Prose Psalter, together with Eleven Canticles and a translation of the Athanasian Creed*, edited from the only two MSS. Part I. London, 1891 (*E.E.T.S. Orig. Ser.*, No. 97.) Cf. Paues, A. C., *op. cit.*, pp. lvi–lxii; Hirst, T. O., *The Phonology of the Earliest Complete English Prose Psalter*, Diss. Bonn, 1907.

<sup>4</sup> Pählsson, J., *op. cit.*

<sup>5</sup> But in the same sixteenth-century hand above mentioned (p. xi, note 6) is written: *Nicodemus Gospel*; For the probable identity of the writer, cf. below, note 7.

<sup>6</sup> Cf. Hulme, W. H., *op. cit.*, pp. xxxiv–lx.

<sup>7</sup> Probably written by Stephen Batman, D.D., the well-known collector of the Parker MSS. († 1584). Cf. Paues, A. C., *op. cit.*, p. lviii.

is only a half sheet), with 2 paper flyleaves at the beginning and 2 at the end. The volume is arranged in quires of 8 leaves each, as is indicated by catchwords, which occur regularly on every sixteenth page, except at the end of the third and the twenty-third quires, which contain 14 and 11 leaves respectively. The MS. is numbered by pages in a recent handwriting, and the first leaf of each quire also bears its number (in pencil). The folio has recently been re-backed and each page now measures  $13\frac{7}{8} \times 9\frac{9}{16}$  inches. The MS. is written in double columns of 54 lines in a bold and clear<sup>1</sup> hand which is the same throughout. The ink varies from jet black to dark brown. In the Harmony it is wholly brown, though elsewhere generally black. But the titles, paragraph headings, Latin quotations, and, occasionally, English words and phrases together with the original<sup>2</sup> marginal notes are in red ink. In the Harmony the headings only are in red, and these are indicated in the printed text by the use of a larger type.

The ornamentation of the MS. is simple. Each separate work begins<sup>3</sup> with an ornamented capital, 4–12 MS.-lines deep,<sup>4</sup> coloured blue, or blue and red, and standing out in bold relief against a background of fine red, or red and violet, pen-work; while similar capitals, though smaller<sup>5</sup> and less ornate, mark the subdivisions of each work.

The MS. is bound in brown leather. Its front cover is adorned with one of Pepys' book-plates imprinted in gold, and showing by its decoration and inscription the connection of Pepys with the Admiralty. The decoration consists chiefly of two anchors entwined with ropes, and the inscription is :

SAM. PEPYS  
CAR. ET IAC  
ANGL. REGIB.  
A SECRETIS  
ADMIRALIE.<sup>6</sup>

On the back cover, similarly imprinted, is his armorial book-plate, with the motto :

MENS CUJUSQUE IS EST QUISQUE

<sup>1</sup> Except that *e: o*, *c: t*, and *n: u*, are often ambiguous.

<sup>2</sup> For marginalia and other insertions not in the original handwriting, cf. Pålsson, *op. cit.*, pp. viii–xi.

<sup>3</sup> Except the fourth (*incip. p.* 226b), and the fifth (*incip. p.* 263b), whose initial capitals are beautifully drawn, but not coloured.

<sup>4</sup> The initial O of the Harmony occupies 12 MS.-lines.

<sup>5</sup> In the Harmony these smaller capitals are almost invariably 3 MS.-lines deep, with the exception of *p* and *I*: *p* varies between 4 and 13 MS.-lines, and *I* between 5 and 9.

<sup>6</sup> Cf. Hardy, W. J., F.S.A., *Book-plates*, 2nd Ed. London, 1897, p. 178.

On the reverse side of the second flyleaf is pasted the "portrait" book-plate of Pepys<sup>1</sup> with the inscription and motto mentioned above; while on the last page of the MS.—the lower half of the second column—is pasted his "little" plate with the initials S. P. decorated with ropes and anchors as before.<sup>2</sup>

In preparing the Harmony for publication, the manuscript readings have been retained as far as possible. Such emendations as were necessary have been enclosed in square brackets and the corresponding manuscript form given in the foot-notes. Erasures and uncertain letters have also been carefully noted. Expansions of manuscript abbreviations appear, as usual, in italics. Owing to their ambiguity the scribe's capital letters have had to be set aside; also his arbitrary punctuation.

<sup>1</sup> Cf. Hardy, *op. cit.*, pp. 216–218.

<sup>2</sup> Cf. Hardy, *op. cit.*, p. 8.



## EVIDENCE OF A FRENCH SOURCE.

I have not yet been able to discover the immediate source of the Pepysian Harmony; but that it was French, and not Latin, is almost if not absolutely proved by the striking evidence of vocabulary and phraseology.

In the expression *And þo bigonnen hij [p]at helden Jesu forto cracchen hym* (93.33–34), the word *cracchen*<sup>1</sup> (OF. *crachier*, 'to spit') is peculiarly interesting, since there is no other known example of its use in English.<sup>2</sup> Again, in the phrase *to 3iuen her chateux in to þe temple* (49.18–19), we have the only case on record in which the Anglo-French legal term *chateux*, 'goods,' 'chattels,' is used non-technically.<sup>3</sup>

There are also certain curious verbal errors which are most likely *mistranslations* of a French original. The most remarkable of these is *oriole*, which occurs in the expression, *And Jesus was þo a slepe bihinde in þe schipp in an oriole* (21.18–19). The corresponding Vulgate is *supra cervical dormiens* (Mc. iv, 38), which the Later Wycliffite Version<sup>4</sup> rightly renders 'sleeping on a pillow.' The word *oriole*, which means 'porch' or 'passage,' is apparently due to a misreading of the Old French word for 'pillow,' which is *oreille(e)*.<sup>5</sup>

A similar error occurs in the following:—*And Jesus entred in to on of þe schippes, þat was Simondes faders*. Here *Simondes faders*, 17.25–26 (Vulg. *Simonis*, Lc. v, 3) is probably a mistranslation of the Anglo-French *de or a simon pers*—the MS. contraction for *pers*, 'Peter,' being misread as *pere*, 'father.'

Again, in the passage:—*þo com a man to Jesu and offrede hym children, þat he schulde touchen hem and blissen hem. And Jesus deciples recu[s]eden hem þat hem offreden* (67.23–26), the contradiction between *a man* and *hem þat . . . offreden* is very likely due to a mistranslation of the French indefinite pronoun *on*, since in Old French many of the forms for *on* and *homme* were identical, e. g. OF. *on*, *hon*, *omme*, *hom*.

At the marriage feast in Cana of Galilee, when the Virgin Mary noticed the lack of wine, Jesus said, *þe man was nouzt 3ut comen þat scholde scheue his power*, 12.9–10 (Vulg. *nondum venit hora mea* . . . Joh. ii, 4). This translation *man* for *hour* is probably due to the misreading of OF. (*h*)*ore* as (*h*)*on*. Cf. 76.29, where *þe wers*

<sup>1</sup> Cf. *craccheden*, 97.22.

<sup>2</sup> *cracchen* not in *N.E.D.*

<sup>3</sup> The only example of this form quoted in *N.E.D.* is:—1389 *Eng. Gilds* (1870) 53, *To certefyen 3ou of godes & chateux*.

<sup>4</sup> Edit. Forshall and Madden, *Oxford*, 1850.

<sup>5</sup> Communicated by Miss A. C. Paues.



(Vulg. *lapides*, Lc. xix, 40) points to a similar confusion between *F. pire* and *pierres*.

No less than three times it would seem that OF. *lever* and *laver* have been confused. (1) '*Jch,*' he seide, '*lyfte zou of þe watere for penaunce,*' 9.32-33 (Vulg. *Ego quidem vos baptizo in aqua in paenitentiam*, Mt. iii, 11). (2) *for as mychel as Jesus ne aros nouȝth tofore þat he ete*, 40.10-11 (Vulg. *quare non baptizatus esset ante prandium*, Lc. xi, 38). (3) *And Jesus po to hem seide which of hem it were þat nolde nouȝth wasche his schepe vpon þe sabat ȝif it were fallen in a foule dicke*, 37.29-31 (Vulg. *Ipse autem dixit illis Quis erit ex vobis homo qui habeat ovem unam, et si ceciderit haec sabbatis in foveam, nonne tenebit et levabit eam?* Mt. xii, 11).

Another mistranslation of the same kind is apparently due to OF. *foudre* having been read as *poudre*, with the result that Satan is said to have fallen from heaven, not as *lightning* (Vulg. *Videbam satanam sicut fulgur de caelo cadentem*, Lc. x, 18), but as *dust*:—'*ich seiȝ Sathan als dust falle fram heuene,*' 34.20.

In a previous discourse Jesus is said to have bidden his disciples to *be wyse as seint Petre and symple as a douue*, 30.14-15 (Vulg. *Estote ergo prudentes sicut serpentes, et simplices sicut columbae*, Mt. x, 16). The curious mistranslation *seint Petre* is probably due to OF. *serpentes*, in its contracted MS. form, being mistaken for A-F. *S. Pers*.

A further witness to a French source is the use of *he*, instead of *it*, with reference to *þe temple* (F. *le temple*), 84.10, and *þe wynde* (F. *le vent*), 21.24; both obvious retentions of the French gender. The context is: (1) *And als he went out of þe temple, so comen his deciples and scheweden hym how he was riche & good & strong*, 84.9-11. (2) *And also suiȝe Jesus comaunded þe wynde and þe see forto be stille and þat he ne blew nomore; and also sone it was stille*, 21.23-25. Cf. 54.1, where the second *hym* refers to *þe werlde*.

The story of *Hou þat Jhesus reised þe wedewes douȝtter from dep to lyue*, 30. § 29, is a curious case of persistent error.<sup>1</sup> The passage corresponds to the raising of the widow's son at Nain (Lc. vii, 11-18). On the hypothesis that the substitution of *douȝtter* for the traditional *son* is merely a scribal error,<sup>2</sup> the case for a French as against a Latin

<sup>1</sup> For an account of a similar error in a fourteenth-century translation of the liturgical gospels, see Deanesly, M., *The Lollard Bible*, Camb. Univ. Press, 1920, p. 181.

<sup>2</sup> But it is more likely to be a case of direct translation from French. Since the type for the above was set up, Miss Mabel Day has kindly drawn my attention to an O.F. Gospel Harmony which resembles the Middle English one in the same striking divergence from canonical tradition: '*Et quant il vint alentree de le chite si encontra vne biere & se gisoit dedens le fille a vne veue femme qui morte estoit . . . et chele se drecha tantost & fu toute garie & saine.*'—Brit. Mus. MS. Roy. 20, A. xiii, fol. 40 a.

source is strengthened by the fact that while the Vulgate account employs *six* words indicative of gender:—*filius, unicus, defunctus, mortuus, illum* and *illi*, French translations of the Vulgate normally use only *three*, as in the following fifteenth-century account<sup>1</sup>:—*Quant il aprocha a la porte de la cite len portoit un cors qui estoit mors qui estoit filz dune fame qui nauoit plus denfans & ele estoit nueue et grant tourbe de la cite o lui. Quant nostres sires la mo il fu meu de misericorde. Cest a dire il auoit pilie & fu meu a faire li misericorde & li dist ne plourez mie & il aprocha & atoucha la biere & ceus qui la portoient sarresterent. & ihesus li dist enfes ie te di lieue toi & **al** qui estoit mort sassist & print a parler & il **le** dona a sa mere.* Here the only evidence of the widow's child being a son lies in the words *filz*, *al*<sup>2</sup> and *le*. The English translator, working probably on a similar narrative, perhaps misread OF. *filz* as *file* (OF. *fille*, 'daughter'), and having begun the story in terms of *dou3tter* continued it consistently to the end, changing the gender of *al* and *le* to correspond.

Another illustration of close kinship with a French source is the following:—*And þou, he seide, sum tyme turne azein and conforte þi bretheren*, 88.6–7. This rendering is clearly much nearer to:—*& tu aucune fois torne vers tes freres & les conferme*,<sup>3</sup> or to:—*& tu aucune fois tournes vers tes freres & les confermes*<sup>4</sup> than to the Vulgate:—*et tu aliquando conversus confirma fratres tuos* (Lc. xxii, 32).

Further evidence of a French source is afforded by the following idiomatic phrases:—

*And he reproveth hem þat wolden hym slee, and schewed hem þat hij hadden wrong*, 54.11–13 (cf. F. *avoir tort*).

*& þorou3 þat skyl went Joseph [&] Marie his spouse . . . vnto Bed-leem* forto make reconischaunce *in his owen cite*, 4. 33–5. 2 (cf. Lc. ii, 4). The expression *forto make reconischaunce* is taken from OF. *faire reconnoissance*. There is no other example of the phrase in Middle English.<sup>5</sup>

*Hou Jhesus turned þe heued to 3acheus, & tolde hym an ensample of X besaunt3*, 70, § 77, heading (cf. F. *tourner la tête*).

*And vpon þat oþer day comen þe preestes and þe Phariseus to Pilate . . . & bisou3tten hym þat he schulde do looke þe body in þe sepulchre til þe pridde day*, 101.25–30 (cf. F. *faire garder le corps*).

<sup>1</sup> Edin. Univ. Lib. D. b. I. 3, *La Sainte Bible avec un commentaire*, fol. 390, recto, col. 1, l. 39—col. 2, l. 5.

<sup>2</sup> *al* is a contracted form of *a le*.

<sup>3</sup> British Museum, Roy. 20. B.v., fol. 45, recto, col. 2, ll. 39–41. Early fourteenth-century according to catalogue.

<sup>4</sup> British Museum, Bibl. Reg. 19. c. 11., fol. 193, recto, col. 2, ll. 7–8.

<sup>5</sup> *N.E.D.* gives 1602 as the date of the earliest example.



*Hou Jesus ches hym sixty and twelue deciples*, 33. § 32, heading. . . . *After wardes þan ches Jesus hym sexti & twelue disciples*, *ib.* ll. 19–20. This rendering of the Vulg. *septuaginta duos* (Lc. x, 1), is apparently due to OF. *sexante doze* (also *duse, doce, dose, douse, do3ze, du3ze*), F. *soixante-douze*.

*And þo com a womman and avised hir of seint Petre* (92.28). This reflexive use of *avised* with *of*, meaning 'observed,' 'watched,' is evidently borrowed from the F. *s'aviser de*. The corresponding Vulgate is *vidit eum alia*, Mt. xxvi, 71.

The above evidence for a French source is further strengthened by the strong French element in the *vocabulary*, especially by the presence of certain somewhat uncommon loan-words, *e. g.* :—

*she hadde done þat dede in þe honoura[n]ce of his buryinge*, 75.20–21. (OF. *honorance, onnourance*).

*Hou Jhesus heled a womman þat was bocched*,<sup>1</sup> 42. § 44, heading. (ON-F. *boche* = OF. *boce*, 'ulcer').

*hij scholden fleize þe aprise of þe Phariseus*, 52.24–25. *aprise*, 'learning' = OF. *aprise*, the substantive use of the fem. sing. of *apris*, p. p. of *aprendre*, 'to learn.' (The corresponding Latin is *doctrina Pharisaeorum*, Mt. xvi, 12.)

*Yblissed be þe bonair*, 26.30 (Vulg. *Beati mites*, 'Blessed be the meek,' Mt. v, 5).

*þe feste of loges*, 53.18. OF. *loge* means 'arbour' or 'hut.' (The corresponding Latin word is *scenopegia*, 'feast of Tabernacles,' Joh. vii, 2.)

*And þo comen þe wymmen towards þe sepulchre in þat gardyne, and seizen an aungel . . . ycladde in a white chesible*, 103.3–6. A curious use of OF. *chesible*. (The Vulg. has *stola candida*, Mc. xvi, 5.)

The Pharisees are described as being *liche þe graues þat ben daubed and made faire wiþouten and stunken wiþinne* (82.10–11)—an amplification of the Vulg. *similes . . . sepulchris dealbatis* (Mt. xxiii, 27). The OF. verb. is *dauber*.

In *þis gentil womman*, 42.27, we have OF. *gentilfemme*. (The corresponding Latin is *Hanc autem filiam Abrahae*, Lc. xiii, 16.)

Thus the cumulative evidence of vocabulary, phraseology, and especially of those curious divergences from the Vulgate which I have called mistranslations, all clearly indicates a French text as the immediate source of the Gospel Harmony.

<sup>1</sup> *N.E.D.* quotes only one example of the use of the verb *botch* with the above meaning: 1699, *Young Hylas*, *botch'd with Stains too foul to name*.

## LANGUAGE

### I. VOWELS.

#### A. O.E. SHORT VOWELS.

§ 1. O.E. *a* except before nasals and shortened O.E. *ā*.

O.E. *a* remains : (a) In closed syllables : *bifallen* (p. p.) 2.22, *habbe* (inf.) 5.5, *wasshe* (inf.) 17.25. Scand. loanwords : *caste* (pt. sg.) 13.1. Shortened O.E. *ā* : *askeden* (pt. pl.) 5.35, *schadde* (pt. sg.) 13.1, *yhalewed* (p. p.) 77.16, *wrappen* (inf.) 39.11 (O.E. *wrāpian*, *wrāpan*).

(b) O.E. *a* in open syllables : *quakeand* (prs. p.) 24.25, *baped* (p. p.) 69.23, *wakep* (imp. pl.) 85.9, etc.

§ 2. O.E. *a* (o) before nasals.

(a) O.E. *a* before single nasal usually remains : *bigan* (pt. sg.) 3.29, *many* 1.10, *schame* 27.7, *man* 1.6, etc., but once *mon* in *monnes* (gen. sg.) 55.38, *fram* 17.19, etc. (5 ×), *fram* 2.13, etc. (59 ×), but *from* 27.23, etc. (25 ×); cf. *fro* 10.17, 57.8, twice only. *whan* usually (*wan* 22.34), but *whennes* 96.30; *pan* usually (*panne* 9.28, etc. (7 ×)), but *pennes* 54.36.

(b) O.E. *ā* > *ō* before lengthening consonant groups : *clombe* (pt. sg.) 70.18, *lombe* 11.19, but *lambren* 110.15, *wombe* 3.28, *bonde* (pt. sg.) 99.31, *honde* 25.7, etc., *honden* 53.5, etc., *hondes* 76.24, etc. (3 ×), (also *hende* 21.11, O.N. *hendr*) but *handlen* (inf.) 107.18 (for *toforne hande*, *honde*, see § 34), *londe* 18.12, *wonde* (pt. sg.) 5.6, *amonge* 8.12, *euensong* 21.14, *stonge* (pt. sg.) 108.19, *pwong* 9.5, *wrong* 9.20 (O.N. (v)*rangr*), but *anged* (adj.) 19.4.

*and* 1.4, etc.; *andsered* (pt. sg.) 3.12 once only, regularly *ansuered* 23.29, etc., *answered* 23.22, etc.

Before other than lengthening consonant groups : cf. *ansuered*, *answered* above; *dronke* (pt. sg.) 15.30, 31, *ponked* (pt. sg.) 3.31, etc., but *panked* (pt. sg.) 7.2, etc. (*ponk* — : *pank* — = 10 : 14).

§ 3. O.E. *æ* (Merc. Kent. *e*) and earlier shortened O.E. *ǣ* (*ē*).

(a) O.E. *æ* > *a* both in closed and open syllables : *satt* (pt. sg.)



15.13, *almes* 9.15, *tobaste* (pt. sg.) 100.6, *what* 3.20, etc., *graves* 21.28, *hauene* 109.21. For *quop* (pt. sg.) 32.31, 65.10, *quod* (pt. sg.) 66.31, *heruest* 43.12 (<O.E. *herfest*, *hærfest*), *wheper(e)* 32.30, etc. (6 ×), see Morsb. § 96. *gresse* 47.6 is probably from East Scand. *græs* (Björkman, p. 30, note).

O.E. *gæd(e)rian*, *gadrian* appear with *a*- and *e*-forms, *e*-forms prevailing: *gader* (inf.) 47.12, *gadreden* (pt. pl.) 59.11, *ygadred* (p. p.) 81.22, *gederen* (inf.) 33.30, *gedre* (inf.) 85.2, *gedred* (p. p.) 82.21, *gedereden* (pt. pl.) 47.13, *gedreden* (pt. pl.) 52.4, etc. (3 ×). (*a* : *e* = 3 : 7).

O.E. *gaderung* appears as *gaderynge* 23.18.

O.E. *togæd(e)re*, \**toged(e)re* appear with *e*, *i*, *y*; *e*-forms prevailing: *togeder* 1.24, *togider* 5.23, *togyder* 33.21 (*e* : *i(y)* = 8 : 6).

(b) The shortened O.E. *æ* (*ē*) gives double forms with *e* and *a*.

(α) O.E. *æ* <Gmc. *ai*. Forms with *e* prevail: (*bi*-)*left(e)* (pt. sg.) 8.9, etc. (10 ×), (*bi*-)*leften* (pt. pl.) 103.17, etc. (6 ×), *lesse* (comp.) 7.29, 55.9, *spredde* (p. p.) 110.26, *flesche* 48.30, etc. (3 ×), *flesc(h)lich* 62.§66, heading, 27, *clensen* (inf.) 88.4, *hestes* 96.7, *neuer* 1.13, etc., *euer* (-*e*, -*y*, -*ilch*, -*ych(e)*) 4.26, etc., *ledd(e)* (pt. sg.) 10.26, etc. (8 ×), *ledden* (pt. pl.) 97.15, 24, *ledde* (p. p.) 6.15, etc. (3 ×), *ladde* (pt. sg.) 11.29, etc. (3 ×), *ladden* (pt. pl.) 56.4, etc. (5 ×), *cladde* (pt. sg.) 95.29, *cladden* (pt. pl.) 96. 14, *cladde* (p. p.) 96.21, *ycladde* (p. p.) 103.5, *agast* (p. p.) 107.15, *er* 25.26, *erlich* 78.5, 102.1, 4, but *ar* 70.19, *arst* 28.5, etc. (6 ×), *laste(n)* (inf.) 14.24, 64.9, *lasted* (pt. sg.) 18.33, etc. (3 ×), *schadde* (pt. sg.) 13.1, *yschadde* (p. p.) 82.16, *any* 1.5, etc., *wrappen* (inf.) 39.11 (O.E. *wræpan*, *wrāpian*).

(β) W.S. *æ*, non. W.S. *ē* = Gmc. *æ*. Forms with *e* prevail: *neddre(s)* 82.12, etc. (3 ×), *redd(e)* (pt. sg.) 18.18, 79.19, *redde* (pt. pl.) 98.12, *redde* (p. p.) 37.8, *dredd(e)* (pt. sg.) 4.4, etc. (3 ×), *dredden* (pt. pl.) 15.1, *dredde* (sb.) 47.30, *dradde* (pt. sg.) 7.34, *adrad* (p. p.) 3.6, 73.8, *adradd(e)* (p. p.) 5.12, etc. (5 ×), *wharfore* 49.12, etc. (3 ×), *wharto* 91.32, 94.13, *whar-wip* 51.25, *badden* (pt. pl.) 39.8. For *baden* (pt. pl.) 53.19, etc. (3 ×), see § 10, *late* (? p. p. <O.E. *lætan*) 101.18.

§ 4. O.E. *ē*, *ĕ* and shortened O.E. *ē*, *ēo*.

These *e*-sounds are usually written *e* :—

(a) Short O.E. *ē*, *ĕ* in closed syllables except before lengthening consonants : *nempned* (p. p.) 5.32, *leggen* (inf.) 17.30, etc. (3×), *seggen* (inf.) 32.33, etc., *seggeþ* (imp. pl.) 31.19, *sigge(n)* (inf.) 29.9, etc., *siggeþ* (imp. pl.) 65.11, *sugge(n)* (inf.) 40.25, etc., (*e* : *i* : *u* = 5 : 13 : 3), see Morsb. § 109.4; *pens* 63.14, etc., but *pans* 75.15, *penche* (inf.) 59.4, etc., but *pink(e)* (inf.) 101.27, 103.13. For *wormode* 101.7, see § 33, *togeder* § 3 (a).

(b) Shortened O.E. *ē* (*ēo*) : *mette* (pt. sg.) 25.15, *kepten* (pt. pl.) 5.10, *fellen* (pt. pl.) 6.16, *grette* (pt. sg.) 104.6, *yspedde* (p. p.) 77.4, *fedde* (pt. sg.) 46. § 49, heading, *fledde* (pt. sg.) 92.11, *wesshen* (pt. pl.) 12.13.

(c) O.E. *ē*, *ĕ* before lengthening consonant-group : *hended* (pt. sg.) 28.6, *berne* 41.3, *lenger* (comp.) 91.4, *felde* 43.9, *ysperde* (p. p.) (<O.N. *sperra*) 107.10.

(d) O.E. *ē*, *ĕ* in open syllables : *eten* (inf.) 16.18, *metes* 31.27, *tetes* 39.37 (prob. O.F. *tete*. See *N.E.D.*), *ybeden* (p. p.) 62.7, etc.

§ 5. O.E. *i* and shortened O.E. *ī*.

The O.E. *i* remains as a rule, written *i*, *y*. Rarely *i* > *e*.

(a) In closed syllables : *nizttes* 10.20, *briddes* 20.33, *ziftes* 82.8, *ligge* (inf.) 35.14. Shortened O.E. *ī* : *wisdam* 8.26, *bitidde* (pt. sg.) 45.11, (p. p.) 3.31, etc. (3×), *bitidden* (pt. pl.) 105.27, *bitydd(e)* (pt. sg.) 24.12, 45.10, (p. p.) 25.13, etc. (3×); before lengthening consonants : *pinges* 8.25, *wynde* 21.23, *childe* 2.31.

(b) In open syllables : *dryuen* (pt. pl.) 30.22, *hider* 34.5, *abiden* (pt. pl.) 2.24, *widewes* 30.28.

M.E. *i* > *e* in the following instances only : *penges* 7.9, *wedewes* 30. § 29, heading.

§ 6. O.E. *o* and shortened O.E. *ō*.

Written *o* throughout; before lengthening consonants *o*, *oo*.

(a) In closed syllables : *goddess* 1.14, *folk* 1.8; shortened O.E. *ō* : *softer* 30.11; before lengthening consonants : *pornes* 43.6, *vnderstonde* (inf.) 33.28, *woorde* 27.34, *boorde* 64.19, *hoorde* 41.10.

(b) In open syllables : *hosen* 33.23, *rot(i)en* (inf.) 42.5, 48.18. *ybore* (p. p.) 5.36, *lopen* (pt. pl.) 21.33 (anal. formation).



§ 7. O.E. *u* and shortened O.E. *ū*.

Written *u*, *o*, occasionally *ou*, especially before the lengthening consonants *mb*, *nd*.

(a) In closed syllables : *sonne* 20.10, *sunne* 73.1, *crommes* 50.22, *crummes* 64.19, *bigonnen* (pt. pl.) 76.19, *bigunnen* (pt. pl.) 26.4, *dronkelew* 32.8, *dronkenness* 85.8, *drunken* (pt. pl.) 48.25; with later shortening *zonge* 68.5, *zonger* 110.22, *zongest* 87.31, *sungen* (pt. pl.) 77.24. Shortened O.E. *ū* : *ludder* (comp.) 70.9, *pursday* 75. § 81, heading, *bot* 7.6, etc. Before lengthening consonants *mb*, *nd*, *rn* : *cloumben* (pt. pl.) 22.31, *doumb(e)* 39.1, etc. (5 ×) but *dombe* 20.11, etc. (5 ×), *tumbed* (pt. sg.) 45.19, *houndes* 50.21,22, *pounde* 75.10, *wounden* (p. p.) 5.8, *ywounded* (p. p.) 31.15, *ybounden* (p. p.) 20.12, but *bonden* (pt. pl.) 94.15, *founden* (p. p., pt. pl.) 6.8, 16, etc., *mournende* (prs. p.) 68.18–19; with liquid or nasal in the following syllable : *hunger* 10.21, *wonder* 16.10, *ponder* 26.25, *forper* 24.31.

O.E. *purh* appears as *porouz* throughout, once only *poroz* 75. § 81, heading.

(b) In open syllables the writing *o* is the rule : *sones* 1.12, *dore* 102.16,18, *hony* 107.23, *sonenday* 77. § 82, heading, *woned* (p. p.) 36.4, *loued* (p. p.) 8.27, *flowen* (pt. pl. < O.E. *flugon*) 22.7. Once *oo* in *bridegoome* 85.16 (O.E. *brýdguma*). See Morsb. § 122.3.

§ 8. O.E. *y* (*e*) and shortened O.E. *ȳ* (*ē*).

The old sound, written *u*, is sometimes retained, and a few *e*-forms occur, but the prevailing form is *i* (*y*).

(a) On late O.E. *i* for earlier *y* depend the following : *kyng* 1.19, etc., *kyngedom* 8.30, *kynde* 1.22, etc., *kynred* 1.16, *mankynde* 1.7. For O.E. *bisiz* (later also *bysiz*) occurs *besy* 36.11, etc. (3 ×); on O.E. *byczan*, later *biczān*, depend : *bigge(n)* (inf.) 46.28, etc. (6 ×), *bugge* (inf.) 15.14, (3 sg. subj.) 88.18. The late O.E. forms *hire*, *-a*, *hyre*, *-a*, appear regularly as *hire*, but *hure* 3.4,35.

(b) O.E. *y* and shortened O.E. *ȳ* in closed syllables.

(α) Always *i* (*y*) in *synne* 4.2, etc., *first* 5.6, etc., *kirtels* 30.1, *lyfte* (1st sg. prs.) 9.32, *kissed* (pt. sg.) 32.18, *wirchen* (inf.) 101.21, *afyngred* (p. p.) 37.2; before lengthening consonants : *kyrnels* 37.4, *girdel* 102.28, *gyrden* (inf.) 110.25, *gyrde* (pt. sg.) 88.22, 110.22, *birpe* 45.18.

(β) Parallel *i* (*y*) and *u*-forms, *i*-forms prevailing : *nysten*

- (pt. pl.) 8.9, etc. (7 ×), *nyst* (pt. pl.) 16.18, *nust* (pt. sg.) 57.28, *fulfillen* (inf.) 107.32, *fulfilled* (p. p.) 88.20, etc. (3 ×), *fulfild(e)* (p. p.) 69.13, 100.2, *filden* (pt. pl.) 47.13, *fylleden* (pt. pl.) 18.5, † *fullen* (inf.) 12.14, † *fulden* (pt. pl.) 12.15; shortened O.E. *ȳ* : *hidde* (pt. sg.) 55.30, 84.8, *hidden* (pt. pl.) 93.34, *yhidd* (p. p.) 72.18, *hudde* (pt. sg.) 2.29, *hudde* (p. p.) 43.23, [*i* : *u* = 4 : 2].
- (γ) Parallel *u* and *e*-forms, *u*-forms prevailing : Shortened O.E. *ȳ*. O.E. *ȳȳt*, *ȳȳt* appear as *zutt* 36.29, etc. (10 ×), *zut* 12.9, etc. (8 ×), *zett* 68.13, 107.21.
- (δ) *wers* (compar. adj.) 39.32, (compar. adv.) 23.35, etc. (3 ×), *werst* (superl. adj.) 42.2. See § 21.
- (c) O.E. *y* in open syllables :
- (α) Always *i* (*y*) in *yuel* 14.1, etc., *styre* (inf.) 17.30, *stireþ* (3 sg. prs.) 31.25, *stired* (opt. sg.) 17.27, *stired* (p. p.) 44.26.
- (β) Parallel *i* (*y*) and *u*-forms : *burize* (inf.) 21.6, *buryen* (inf.) 95.6, *burieden* (pt. pl.) 45.32, *yburied* (p. p.) 73.37, *buryinge* 75.21, once only *birizen* (inf.) 21.5; *mychel* 2.22, etc. (*mykel* 28.18), once only *muchel* 6.31.
- (γ) Parallel *u*, *e* and *i*-forms, *u*-forms prevailing : *dude(n)* (pt. sg. pl.) 32.23, 33.27, etc. (73 ×), (*mis*-, *vn*-) *dede(n)* (pt. sg. pl.) 6.17, etc. (7 ×), *dyden* (opt. pl.) 28.1 once only. Cf. Morsb. § 130.6.

## B. O.E. LONG VOWELS.

### § 9. O.E. *ā*.

Written *o*, *oo* as a rule, exceptionally *a*, *e* : *holy* 2.11, etc., *gost* 2.11, etc., *whom* 7.14, 11.31, *loo* ! 96.22, 97.2, *fro* 10.17, 57.8, but *haly* 37.8, *wham* 5.26, etc. (7 ×), *whas* 80.16, etc. (3 ×).

O.E. (*n*)*ā-wiht* appears generally as (*n*)*ouȳth* 2.23, etc., (*n*)*ouȳt* 38.17, etc. (7 ×), *noȳt* 42.27, etc. (4 ×), *noȳth* 37.30.

M.E. *ȳ* (< O.E. *ā*) appears shortened in *smott* (pt. sg.) 91.37, etc. (4 ×), *wott* (3 prs. sg.) 85.6.

Double forms with *ō* and *ē*, depending on O.E. forms with or

† Possibly from O.E. *fullian*, not *fyllan*.



without mutation : *most* 33.7, etc. (3 ×), *moist* 87.28 with Northern spelling; *mest(e)* 60.2,4.

§ 10. W.S. Angl. *æ* Kent *ē* (Gmc. *ai*) and W.S. *æ* Angl. Kent *ē* (Gmc. *æ*).

Written *e*, *ee* as a rule : *se(e)* 17.21, etc., *er* 5.33, etc., but shortened as *ar* 70.19, *arst* 85.6, etc. (6 ×); *per(e)* 1.10, etc., but *pare* 51.13 (once only); *where* 13.8, etc., but *whare* 11.19, *wharfore* 49.12, etc. (3 ×), *wharwip* 51.25, *wharto* 91.32, 94.13; *beden* (pt. pl.) 46.23, etc. (7 ×), for *baden* (pt. pl.) 53.19, etc. (3 ×), *badden* (pt. pl.) 39.8, see § 3 (β); *beren* (pt. pl.) 18.22, etc. Analogically from the sing. *bare* (pt. opt. pl.) 77.15.

O.E. *élc* appears as (*euer-*)*ilch(e)* 8.7, etc. (13 ×), (*euer-*)*ilchone* 112.14, etc. (3 ×), *ylch* 38.12, *eueriche* 57.12, *euerichon* 95.16, *euerych* 31.26, etc. (8 ×), *vche* 9.20, etc. (3 ×), *vchon(e)* 12.31, etc. (10 ×). [*i(y) : u* = 27 : 13.]

O.E. *éẏ(hwæ)per*, *néẏ(hwæ)per*, *áẏ(hwæ)per*, *náẏ(hwæ)per* appear as *oiþer* 16.1, etc. (28 ×), *noiþer* 16.4, etc. (4 ×), *neiþer* 29.34, etc. (3 ×).

*ware* (pt. opt. sg.) 30.3 is exceptional. The otherwise invariable pret. ind. and opt. form is *were(n)*.

§ 11. O.E. *ē*.

Written *e* : *suete* 1.1, *mede* 9.37, *here* 11.9, *feete* 22.11.

§ 12. O.E. *ī*.

Written *i*, *y* : *wif* 2.7, *wyf* 1.22, *likynges* 2.14, *swyne* 22.3.

§ 13. O.E. *ō* remains written *o*, *oo* :

*done* (inf.) 3.22, *bicom* (pt. sg.) 1.6, *goode* 1.21.

With O.E. lengthening *woord(e)* 27.34, 31.22.

§ 14. O.E. *ū*.

Written *ou* as a rule, occasionally *ow*, *u*, *o* : *hous* 3.26, *wipoute(n)* 1.5, etc., *tounes* 10.28, *aloude* 25.7, *oure* § 1. heading, etc., but *ovre* 1.1; *now* 7.3, etc., *bowzeande* (prs. p.) 21.27, 34.14.

O.E. *nēahbūr* appears as *neizboures* 56.4, and shortened and weakened in *-burz* 35.10, *-burs* 55.40, *-borz(e)* 35.8, etc. (3 ×), *-bore* 81.15, *-bors* 60.29.

§ 15. O.E. *ȳ*.

Written *i*, *y* throughout: *whi* 1.2, *litel* 17.27, *bridale* 23.32, *for thy* 3.13.

The form *biclosen* (inf.) 3.16 (O.E. *beclȳsan*) is probably due to the influence of the French p.p. *clos*, *close* (cf. *N.E.D.*).

## C. O.E. SHORT DIPHTHONGS.

I. *Breaking*.§ 16. O.E. *ea* (*a*), before *rr*, *r* + cons.

Is *a* throughout: *harne* 54.24, *stark* 100.27, *art* 36.11, *harde* 21.32, *to-*, *forp-*, *pider-wardes* 3.9, 8.25, 29.5, *to-*, *after-*, *pennes-ward* 6.11, 7.18, 25.14.

§ 17. W.S. Kent. *ea*, Angl. *a* (*ā*) before *ll*, *l* + cons.

(a) Before *ld* regularly *o*, occasionally *e*, *a*: *colde* 92.23, *holden* (inf.) 28.20, etc.; *tolde* (pt. sg.) 11.29, etc., but *telde* (pt. sg.) 25.12 (once only); *solden* (pt. pl.) 12.28, but *selden* (pt. pl.) 13.2 [*sold-* : *seld-* = 3 : 2]; *olde* 43.27, but *elde* (adj.) 18.30 [*old(e)* : *elde* = 6 : 11]; *bolde* 40.22, etc., but *baldlich* 19.9, 29.30; *zolde* (pt. sg.) 34.24, but *zalde* (pt. sg.) 47.8 [*zold-* : *zald-* = 2 : 6]. The forms with *e* may be scribal errors, the *e* and *o* in the MS. being difficult to differentiate; or they may represent O.E. *sēalde*, *tēalde*, etc.

(b) Before other *l*-combinations *a* invariably: *galle* 98.6, *halte* (adj. as sb.) 77.22, *half* 2.4, *also* 3.23.

§ 18. W.S. Kent. *ea*, Angl. *æ* before *h*, *ht*.

*eiztte* 4.10, *eizttene* 42.18, *seiz* (pt. sg.) 32.3, etc., but *saghz* (pt. sg.) 11.9, *sauze* (pt. sg.) 22.34.

§ 19. O.E. *eo* before *r*, *l* + cons.

Written *e*, before lengthening consonants *e*, *ee*: *sterre* 6.12, *derkenesse* 13.37, *werkes* 26.4, *erpe* 9.33, † *werld(e)* 1.10, etc., but *werlt* 68.35, *swerdes* 88.17, 21, *sweerd* 88.18, *lerved* (p.p.) 54.9.

§ 20. W.S. Kent. *eo*, Angl. *e* before *h* + cons.

This breaking is supplanted by the later so-called palatal umlaut. Cf. Siev. *Gr.*<sup>3</sup> § 108: *knizttes* 28.25, *hizth* (p. p.) 1.21, *brizthnesse* 10.9,

† See also § 22.



*sixty* 33. § 32, heading, but *sex* 42.23, etc., *sexe* 75.6, 87. § 95, heading, *sexti* 33.19, *sextene* 42.7.

For *bitwixen* 7.1, etc. (3 ×), *bituene* 14.9 (2 ×), see Siev. *Gr.*<sup>3</sup> §§ 84.1, 329.1.

§ 21. The *i*-umlaut of O.E. *ea*, *eo*, *io* (W.S. *ie*, *y*, *i*, Angl. *e*, *io*, etc.), appears regularly as *e*, occasionally *i*: *wers* (compar. adj.) 39.32, (compar. adv.) 23.35, etc. (3 ×), *werst* (superl. adj.) 42.2, *werned* (pt. sg.) 61. § 64, heading, *schepertes* 5.20, but *schepehirde* 5.23, *hirde* 22.7 [-*erd*- : -*hird*- = 2 : 6]; *ferrer* (double compar. adv.) 106.27 may represent a new formation from the positive. See § 55.

## II. *u*-, *o*-umlaut.

§ 22. O.E. *eo* as *u*-umlaut of *e*, *i*, is *e*: *werld(e)* 31.27, etc., *werlt* 68.35, *heune* 34.23, *seune* 32.10.

For *wodes* (< O.E. *wudu*, < \**widu*) 10.27, see § 33 *w*-influence.

§ 23. O.E. *io*, later *ie*, *i*, *y*, late W.S. *eo* as *u*-, *o*-umlaut of *i* is *i*, *y*, occasionally *e*, *u*: *liuep* (prs. sg.) 10.24, *syluer* 29.33; *lened* (pt. sg. < O.E. *hleonian*) 89.2, *cleped* (pt. sg.) 39.6, etc.; *sippe(n)* 30.12, etc. (15 ×), *syppem* 51.1, footnote, *sipen* 3.33, etc. (4 ×), but *suppe(n)* (O.E. *syppan*) 3.19, etc. (7 ×), [*sip*- : *sup*- = 20 : 7].

## III. Consonant Influence.

§ 24. Pal. + *æ*, *a*.

W.S. *ea*, Merc. *e*, *æ* (*ea*) > *a* throughout: *zate* 30.26, *zaf* (pt. sg.) 13.30, *schame* 27.7, *schal* 7.15.

§ 25. Pal. + *o*, *u*.

Written *o*, *u*: *zonge* 68.5, *zonger* 110.22, *zongest* 87.31, *schollen* 7.13, *schullen* 7.12, etc. (28 ×), *schullep* 85.4, *scholde(n)* 4.5, etc., *schulde(n)* 2.13, etc. [*schold*- : *schuld*- :: 1 : 6.5]. In *zolden* (pt. opt. pl.) 80.18 the *z* has come in from the forms where it is regular.

§ 26. Pal. + *e* (W.S. *ie*, *i*, *y*; Angl., K. *e*).

Before lengthening consonants *e* throughout: *zerde* 30.2 (but cf. Morsb. *Urk.* p. 56), *zelden* (inf.) 9.37; in other cases *e* and *i*: *zeue* (inf.) 70.27, (opt. sg.) 15.22, *zellande* (prs. p.) 21.32, *forzeten* (pt. pl.) 52.15, (p. p.) 52. § 56, heading.

In the following, the *i* may be due to W. Gmc. *i* : *zif* throughout; (*for*-)*ziue*(*n*) (inf.) 9.15, etc., *forziuep* (prs. sg.) 43.28, *ziue* (prs. pl.) 36.28, *ziue* (imp. sg.) 15.33, 59.21, *forziuenesse* 60.16. Cf. Bülbring, *Elem.*, § 306.3.

The following forms are of doubtful origin: *zutt* (adv.) 36.29, etc. (10 ×), *zut* 10.13, etc. (7 ×), *zett* 68.13, 107.21. (Late W.S. *zŷt*, non-W.S. *zēt*.)

#### D. O.E. LONG DIPHTHONGS.

##### § 27. O.E. *ēa* and lengthened O.E. *ea*.

Written *e*, *ee* : *deef* 51.14, *neer* 33.28, *lef* (sb.) 4.16, *dep* (sb.) 7.15, *dede* (adj.) 7.33, *ester* 75.1, etc. (3 ×), *estren* 12.26, *esterne* 82.24, *esturne* 8.5, *sle*(*n*) (inf.) 7.23,34, *telde* (pt. sg.) 25.12 (otherwise *tolde* < Angl. *tāldē*); M.E. shortening : *gretter* 42.27, *grettest* 35. § 34, heading, *hepp* (sb.) 91.18, *yref*t (p. p.) 36.13.

In *nerrer* (compar. adv.) 69.19 the shortened root-vowel may go back on O.E. *ēa* (*nēar*) or *ē* (*nēr*).

##### § 28. O.E. *ēo*.

Written *e*, *ee* as a rule; exceptionally *ie* : *be* (inf.) 2.12, *pre* 3.33, *wex* (pt. sg.) 4.24, *ferping* 82.29, *drery* 59.6, *seke* 20.11, *seeke* 23.25, *sene* (inf.) 12.3, *seene* (inf.) 31.9, *tree* 11.33, *breestes* 100.14, *lepen* (pt. pl.) 49.3, *fierpe* (O.E. *fēorpa*) 73.14, 85.18. In *lopen* (pt. pl.) 22.5, footnote, 46.15, the *o* is analogical, unless it is a scribal error, the MS. reading not being very clear.

##### § 29. *i*-umlaut of O.E. *ēa*, *ēo*.

Written *e* : *heren* (inf.) 27.21, *leue* (prs. pl.) 16.26, *nedes* 8.21, *tened* (pt. sg.) 55.29, *zeme* (sb.) 57.9, *betep* (prs. sg.) 36.21, *nexte* 86.8; M.E. shortening : *strepten* (pt. pl.) 98.2. The form *pifte* (sb.) 96.5 is probably from O.W. Scand. *pýft*, *pýfð*. Cf. Luick, *Untersuchungen* p. 248; Björkman, *Loan-words* p. 309. Chiefly found in Northern dialects and Scotch (*N.E.D.*).

#### E. CONSONANT INFLUENCE.

##### § 30 *Vowel* + *pal. spirant*.

1. O.E. *æ* + *z* > *ai*, *ay* as a rule, but parallel forms in *ei*, *ey* are not infrequent : *day* 4.10, *maiden* 3.1, *vpbraided* (pt. sg.) 92.11,



*nailes* 108.18; *fair* 18.23 but *feire* 10.28, *slayn* (p. p.) 15.1 but *sleyn* (p. p.) 40.16, *seide* (pt. sg.) 2.6, etc., but *ysaide* (p. p.) 3.22.

O.E. *onzæzn*, *-zēzn* appears as *azēin* 3.34, etc.

2. O.E. *e + z > ei*, *ey* as a rule, occasionally *ai*, *ay*: *seist* (2 prs. sg.) 48.37, *seip* (3 prs. sg.) 37.14, *seileden* (pt. pl.) 109.30, *reynen* (inf.) 41.20; *yseye* (p. p.) 5.27, etc. (3 ×), but (y)*seize(n)* (p. p.) 2.27, etc. (5 ×), *weie* 9.30, *weye* 31.29 but *waye* 19.7, *away* 19.30, etc.; *leide* (p. p.) 64.23, *laide* (pt. sg.) 5.7 [*lei* : *lai* = 7 : 3].

3. O.E. *ē + ht*: *hizth* (pt. sg.) 1.21, etc. (9 ×), *hiztte* (pt. sg.) 2.33, etc. (3 ×), (p. p.) 6.4, *behizth* (pt. sg.) 6.32, etc. (3 ×). Cf. *heet(e)* (pt. sg.) 87.18, 89.12, *bihett* (pt. sg.) 31.29, etc. (3 ×), *biheten* (pt. pl.) 86.18.

4. O.E. *i + ht*: *brizthnesse* 10.9, *mizthful* 4.23, *nizttes* 10.20, *myzthen* (pt. pl.) 34.31, *wizth* 24.22, *wiztte* 29.10, once *weiztt* 43.27.

5. O.E. *ea* (later also *e*) + *h*, *ht*: *seiz* (pt. sg.) 1.14, *eiztte* 5.31, *eizttene* 42.18, 28.

6. O.E. *ē (ē) + z*: *leyen* (pt. pl.) 44.16, 46.19, *layen* (pt. pl.) 64.19, *seizen* (pt. pl.) 5.25, etc.; *neiper* 95.18, etc. (3 ×), otherwise (n)*oiper* 16.1, etc. throughout.

7. O.E. *ē + z*: (*by*-)*wryen* (inf.) 37.23, 95.17 (O.E. *wrēg(e)an*), *biwrieden* (pt. pl.) 94.21, *biwryeden* (pt. pl.) 37.6; *tweie* 21.31, etc. (4 ×), *tweye* 21.28, *tueye* 17.23.

O.N. *deyja* has *i*-forms as a rule: *dyen* (inf.) 57.14, etc. (6 ×), *dye* (inf.) 92.3, *die* (inf.) 61.24, *dye* (imp. sg.) 73.11, *dyed* (pt. sg.) 64.22, etc. (3 ×), but *deye* (inf.) 90.22.

8. O.E. *ī + z*: for the analogical *steize* (inf.) 41.31, 104.1, see Björkman, *Loan-words*, p. 62.1.

9. O.E. *ȳ + z*: *dryen* (inf.) 78.12, *dryed* (p. p.) 78.15.

10. O.E. *ēa* (late W.S. Angl. *ē*) + *z*, *h > eiz*: *fleiz* (pt. sg.) 20.2, *eizen* 32.17, *peiz* 36.27, etc., *heiz* 19.5, *heizer* 31.31, *heizest* 6.2, *heized* (p. p.) 13.28, *neiz* 19.11, *neiz(-burs)* 55.40, etc., *aneized* (pt. pl.) 24.20.

11. O.E. *ēo*, *īo* (Angl. *ē*) + *z*, *ht*: *fleize(n)* (inf.) 64.30, etc., *lizth* 1.6, etc.

§ 31. *Short vowel + gutt. spirant.*

1. O.E. *a + z > aw*, *awz*, once only *ow*: *drawe* (inf.) 15.25, *drawzen* (p. p.) 100. § 101, heading, *yslawze* 57.4, 74.28, *lawe* (O.E. *lazu*) 6.25, etc., *lawze* 24.9, etc., *lauze* 81.12, *felawes* (< Scand. *fēlagi*) 18.4, *felawschipp* 39.33, but *felowered* 3.14.

2. O.E. *ea* (æ) + *h*, *ht*: *manslauzttres* (Scand. \**slahtr*) 50.4, *sauze* (pt. sg.) 22.34, *saghz(e)* (pt. sg.) 11.9, 44.23.

3. O.E. *u* + *z* > *ow*, *owz*: *flowen* (pt. pl.) 22.7, *mowe(n)* (inf. < late O.E. *muze*, *muzen*) 89.19, etc. (4 ×), *mowze* (inf.) 65.2, 78.17, *mowze* (prs. pl.) 46.28.

4. O.E. *o* + *h*. The loan-word O.N. \**pōh* appears only once: *pouz* 63.16.

5. O.E. *o* and shortened O.E. *ō* + *ht* > *ou**z*, once *ou*: *douztter(e)* 30.28, etc. (3 ×), *souzh* (p. p.) 8.19, *brouzh* (pt. sg.) 11.24, *pouztten* (pt. pl.) 4.22, but *pouth* (pt. sg.) 3.36.

### § 32. Long vowel or diphthong + *w* or guttural spirant.

1. O.E. *ā* + *w*, *z* > *ow*, *ou*: *knowe* (inf.) 1.7, *owep* (prs. pl.) 65.12, *sowen* (p. p.) 83.10, *ycrowe* (p. p.) 90.20, *soule* 35.7, *knowlechen* (inf.) 9.2.

O.E. (n)*āwiht*, (n)*āht*, (n)*ōwiht*, (n)*ōht* appear regularly as (n)*ouzh* 2.25, etc.; also (n)*ouzt* 38.17, etc. (9 ×), *nozh* 25.11, 37.30, *nozt* 42.27, etc. (3 ×).

O.E. *dāg* appears as *doghze* 43.17.

2. O.E. *ā* + *ht*: *auzte* (pt. sg.) 2.23; *tazt* (pt. sg.) 64.4, *tauzt(te)* (pt. sg.) 36. § 36, heading, 63.23, etc., *tauztten* (opt. pl.) 109.11, *tauztt* (p. p.) 36.17.

3. O.E. *ō* + *z*, *w* > *ou**z*, *ow(z)*: *slouz* (pt. sg.) 41.32, *slowzen* (pt. pl.) 79.29, etc. (3 ×), *drouz* (pt. sg.) 91.37, *wipdrowze* (pt. sg.) 38.1, *ynowe* 88.21, *ynouz* 91.15, *plouz* (late O.E. *plōz*, *plōh* < O.N. *plógr*) 21.12, *louzen* (pt. pl.) 97.19, 99.2, *lowzen* (pt. pl.) 64.6.

4. O.E. *ū* + *z*: *bowze* (inf.) 89.5, *abowzen* (prs. pl.) 72.2, *bowzeande* (prs. p.) 21.27, 34.14.

5. O.E. *ēa* + *w* > *ew*: *schewen* (inf.) 5.14, *schewed* (pt. sg.) 10.27, *schewden* (pt. pl.) 5.19, *schewed(e)* (p. p.) 5.22, 30, *fewe* 26.13.

6. O.E. *ēo* + *w* > *ew* as a rule, *iw*, *ow* occasionally: *knewe* (pt. sg.) 11.32, *trewe* 24.27, *treupe* 29.15, *sew(e)* (pt. sg.) 43.5, 8, but *siwe* (pt. sg.) 43.10; *krow* (pt. sg.) 89.29, *trowed* (pt. sg.) 102.30.

### § 33. *w*-influence.

1. O.E. *w* + *i* remains as a rule: *will(e)* (sb.) 36.19, etc., *wiste* (pt. sg.) 16.6, *widewe(s)* 30.28, etc. (5 ×), *wydwes* 82.8, but *wedewes* 30. § 29, heading.



O.E. *wīfman* appears as *womman* 16.6, etc., plur. *wymmen* 26.7, etc.

O.E. *wudu*, appears as *wodes* 10.27.

O.E. *swile* (*swyle*) appears as *swich* 23.22, etc. (8 ×), *suich* 9.36, etc. (4 ×), *schuich* 63.3.

2. O.E. *w + y* and *w + eo* : *wirchen* (inf.) 101.21, *wers* 45.11, *werkes* 26.4, etc. (< O.E. *ʒe-weorc*), *werld(e)* 11.10, etc., *worschipeden* (pt. pl.) 77.21, *worþ* (adj.) 46.31, *worpi* (O.E. *weorpiʒ*) 12.21, etc.

O.E. *sweostor* appears as *suster* 36.8, etc. (5 ×), *sustren* 44.7, 72.23.

O.E. *wer(e)mod* appears as *wormode* 101.7.

#### § 34. *r*-influence.

M.E. *e > a* before *r + cons.* in *sarmoun* 16.26, etc., *sarmounnyng* (vbl. sb.) 48.15–16.

Also in the following Fr. loan-words : *parfette* 3.23, *marchaundes* 77.8, *marchaunden* 71.5, *markandises* 78.21.

### F. VOWELS IN UNSTRESSED SYLLABLES.

#### § 35. *Suffixes.*

O.E. *-dōm*. Weakened to *-dam* only once : *wisdam* 8.26. Otherwise *wisdom* 39.25, *kyng(e)dom* 8.30, 71.10, *horedom* 67.14, *Cristendom* 27.34.

O.E. *-hād*, *-hæd* : *childhode* 8. § 6, heading, *godhede* 1.1.

O.E. *-līc*, *-līce*. With one exception *-lich* throughout : *bodilich* 1.14, *gostlich* 1.16, *inderlich* 18.22, but *barly* 47.1 (cf. *N.E.D.*).

O.E. *-rāden* : *kynrede* 9.9, *felowered* 3.14.

O.E. *-scip* : *felawschipp* 39.33, *worschipeden* (pt. pl.) 77.21.

M.E. *-er* < O.F. *-ier* < L.L. *-erius* (~ O.E. *-ære*) forms the following nomina agentis : *witnessers* 112.10, *lookers* 102.11.

Also noteworthy are *housbandes* 80. § 87, heading, but *hous(e)-bonde(-s)* 80.24, etc. (6 ×); *toforne hande* 59.5, etc. (4 ×), but *toforne honde* 97.18, and *neiz honde* 91.17, etc., throughout.

#### § 36. *Prefixes.*

O.E. *on-*. *a-mong(e)* 8.11, 15, *a-monges* 9.33, *amydde(s)* 37.26, 92.21, *a-boute(n)* 40.19, 41.12, *a-way* 11.10, *a-tened* (p.p.) 38.4, *a-loude* 25.7, *a-nizth* 6.19, *azein* 3.35.

O.E. *ʒe-* frequently remains : *ypouʒth* 4.3, *yclepid* 9.18, *yeten*

110.12, *ycladde* 103.5, *yordeined* 41.9, *ysette* 40.9, *ynouȝ* 91.15;  
*y* : — :: 203 : 572.

O.E. *be-*. *biclosen* (inf.) 3.16, *bihizth* (pt. sg.) 6.32, but *bepouth*  
 (pt. sg.) 3.6.

O.E. *of-*. *adoune* 10.30, *afyngred* (p.p.) 37.2.

O.E. *fore-*. *forclosed* (p.p.) 85.17.

### § 37. Unstressed words.

(a) *Prepositions* are as a rule unchanged, but weakened forms occasionally occur: *vpe* 1.1, *a-mydd(e)s* 37.26, 92.21, *a morowen* 105.19, *anon* 70.1, beside *onon* 69.28, *onheiz* 10.34, *vpon þe morowen*, *te* for *to* 75.2.

(b) *Pronouns*. *ich*, *jch*, 9.32, etc., beside the unstressed form *j* 8.21, etc., *ich*, *jch* : *j* = 51 : 14. O.E. *ān* appears as *o* 32.24, etc. before consonants; as *on* 92.31, *one* 90.5, before vowels and *h*.

(c) *Adverbs* and *conjunctions*. O.E. *eal-swa* is usually *as* 2.23, etc., less frequently *also* 2.22, etc., *als* 6.28, etc.; *an* 'and' 8.21.

## II. CONSONANTS.

§ 38. Inorganic *p* appears between *m* and *n* in *nempned* (p. p.) 4.17, *dampne* (inf.) 13.32.

§ 39. O.E. *b*. Medial *-bb-* is retained in *libben* (inf.) 83.2, 29, and in forms of *habban* : for examples see § 71.

### § 40. O.E. *w*.

O.E. *cw-* is written *qu-* : *quene* 39.24, *quakeden* (pt. pl.) 47.31. O.E. initial *hw* is written *wh* : *which* 2.8, etc., *who* 24.16, etc., *who so* 13.34, etc., *what* 16.11, etc. O.E. initial *sw* remains generally in *swich*, see § 33, but is lost in *suster* 36.8, etc. (5 ×), *sustren* 44.7, 72.23.

§ 41. O.E. *t* is assimilated to *s* in *blissed* (p. p.) 3.5, and inserted in *biheste* 26.28.

*Samaritane* 35.15, 65.19, but *Samarithane(s)* 15.16, etc. (6 ×); *Tyberye* 17.21, etc. (3 ×), but *Thybery* 'Tiberias,' 48.11; *Thabor* 'Tabor' 26.21; *Sathan(as)* 'Satan' 10.31, 34.20. An aspirated pronunciation of *t* seems to be indicated by the spelling *-th*, especially in the combination *ȝth* : (*n*)*ouȝth* 2.23, etc., *arizth* 1.13, *alizth* (pt. sg.) 2.3, *mizthten* (pt. pl.) 18.26, *wizth* 24.22, *bihizth* (pt. sg.) 41.30.



§ 42. O.E. *d*.

O.E. *d* is lost in *an* ' and ' 8.21, *ansuere* (sb.) 8.11, etc.

Inorganic *d* appears in *inderlich* 18.22, 28.31, *Simond(e)* 11.23, etc., *ponder* 83.24.

O.E. *d* > *p* in *burpe* 2.8, *byrpe* 4. § 3, heading, *birpe* 45.18 (O.E. *þebyrd*). The *p* in *hundrep(es)* 22.1, etc. (O.E. *hundred*), and in *tiping(es)* 20.3, etc. (O.E. *tīdung*) is due to Scand. influence. See Björkman, *Loan-words*, p. 163.

§ 43. O.E. *p* remains as a rule. Written *th* in: *wroth* 14.25, *suiþe* 3.23, *forþ* 12.17, *deth* 35.13, *for þy* 3.13; *d* for *p* in *quod* (pt. sg.) 66.31 (otherwise *quop* 32.31, etc.), *couden* (pt. pl.) 101.33 (otherwise *coupen* 106.3, etc.). *p* is frequently assimilated to *t*: *pāt tou* 15.39–40, *atte ende* 28.1, *hastou* (2 prs. sg.) 18.18.

§ 44. O.E. *n*.

Inorganic *n* is introduced in: *folowenden* (pt. pl.) 44. § 47, heading, *siwenden* (pt. pl.) 69.8.

Final *n* is frequently lost in *o* (O.E. *ān*) before consonants: *o ping* 32.24, *o day* 66.8, *o ston* 84.13, etc., see § 37 (*b*).

O.E. *on-* is regularly weakened to *a-*: *a-mong(e)* 8.11, 12, *a-mydd(e)s* 37.26, 92.21, *a-loude* 25.7, see § 36.

*elleue* 109. § 111, heading, 109.1, appears beside *elleuene* 111.26 (O.E. *endleofan*).

The absence of *n* in *wymme* 52.6 is most likely a scribal error.

§ 45. O.E. *l*. *as, als, also* (O.E. *eal-swa*) are all used frequently, *as* prevailing. Cf. § 37.

§ 46. O.E. *pal*. *z* is usually written *ȝ*: *aȝeins* 7.14, *ȝiftes* 82.8, *ȝelden* (inf.) 9.37, *ȝeme* 35.19, *ȝerde* (sb.) 90.25, *ȝif* 10.22, *ȝe* 'yea' 25.19, *ȝe* (pron.) 7.15, *ȝellande* (prs. p.) 21.32, *forȝeten* (pt. pl.) 52.15, (p. p.) 52. § 56, heading, *ȝaf* (pt. sg.) 1.11, etc.; (*for-*)*ȝiue(n)* (inf.) 9.15, etc., *forȝiuep* (prs. sg.) 43.28, *ȝiue* (1 prs. sg.) 72.2, *ȝiue* (prs. pl.) 36.28, *ȝiue* (imp. sg.) 15.33, 59.21, *forȝiuenesse* 60.16, see § 26; *ȝeue* (inf.) 70.27, *ȝeue* (2 pt. sg.) 32.35, *ȝeue* (pt. opt. sg.) 15.22, 40.26, *ȝeue* (pt. opt. pl.) 94.23, *ȝeuen* (pt. pl.) 33.26, 47.10. Analogically for stop *g*: *ȝolden* (pt. opt. pl.) 18.18.

Double forms with *ȝ* and *g*: *ȝate(s)* 30.26, 107.10, *gate* 64.18, 21.

Forms with *g*: *bigynnen* (inf.) 85.4, *bigynnep* (3 prs. sg.) 75. § 81, heading; 87. § 95, heading.

O.E. *pal*. *cȝ* is not infrequently written *gg*: *bigge(n)* 'to buy'



(inf.) 6.26, etc. (5 ×), *bugge* (inf.) 15.14 (? inf.), 88.18; *ligge* 'to lie, remain' (inf.) 35.14. O.E. *lec3(e)an* appears as *leye* (inf.) 5.9 (once only), but *legge(n)* (inf.) 17.30, etc. (3 ×); O.E. *sec3(e)an* appears as *seieþ* (imp. pl.) 79.2, *seien* (prs. pl. due to analogy) 79.4, *seyen* (inf.) 9.27, *saie* (inf.) 45.8, *sayen* (prs. pl. due to analogy) 79.6 [*sei*, *sey* : *sai*-, *say*- :: 3 : 2], but *seggen* (inf.) 32.33, *seggeþ* (imp. pl.) 31.19, *sigge(n)* (inf.) 29.9, etc., *siggeþ* (imp. pl.) 65.11, *sugge* (inf.) 40.25, etc. [*sigg*- : *segg*- : *sugg*- :: 13 : 5 : 3]. Cf. Morsb. § 109.4.

O.E. *strencþ*, *strenzþ* (Siev. *Gr.*<sup>3</sup> § 215) give *strenkþe* 47.23, *strenkþen* (inf.) 64.35, beside the regular *strengþe* 20.22.

#### § 47. O.E. *c*.

O.E. *micel*, *mycel* is regularly *mychel* 2.22, etc., *mykel* 28.18, etc. (5 ×), once *mikel* 50.23, *muche* 6.31.

O.E. *ilca* (dem. pron.) is regularly (þ)*ilk* 17.3, etc. (19 ×), once only *ilch* 41.7.

O.E. *zeliċ* (adj.) is *liche* 66.26, 82.10.

O.E. *pencan* : *bipenken* (inf.) 52.21, *pinke* (inf.) 101.27, *pencheþ* (imp.) 54.29. [*k* : *ch* = 5 : 5].

Note.—*Capharnaym* 19.9, etc. (6 ×), *Chapharnaym* 17.3, etc. (4 ×); *Chana* 17.1, *Chananens* (gen. sg.) 50. § 52, heading.

#### § 48. O.E. $\chi$ written *3*, is lost in (be-)þouth (pt. sg.) 3.6, 36.

§ 49. Inorganic *h* in *hended* (p. p.) 28.6. Loss of *h* in *is* 'his' 14.16, 80.18, 19, and regularly in *it* 1.24, etc.

§ 50. *Metathesis* : *prust* (O.E. *þurst*) 15.30, etc. (3 ×), *nelren* (O.E. *ellen*, *ellern*) 95.1, *tobaste* (pt. sg.) 100.6, *tobrusten* (pt. pl.) 100.7.

O.E. *āscian* appears in two forms : generally *asked* (pt. sg.) 35.1, but not infrequently *axed(e)* (pt. sg.) 21.21, etc.

For *brenne* (inf.) 61.8, *brennande* (prs. p.) 106.35. Scand. influence is assumed, see Björkman, *Loan-words*, p. 182.

### III. FLEXION.

#### A. NOUNS.

§ 51. *Genitive*. No case-ending appears in : *her fader comaundement* 63.19, *Abraham sonas* 55.29, *Herodes stiward kokes wyf* 33.16, *þe temple Salomon* 79.23, *rizth half God* 94.11, and further in *by*

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c

*nizth time* 13.20 (cf. *by nyzttes tyme* 92.12, 101.6), *wip goode hert wille* 36.30–31 (cf. *wip goode wille of herte* 49.28). Full ending in : *sonenday* 77. § 82, heading, *tiwesday* 86.8, *wedenysday* 86. § 94, heading, *wednesday* 86.26, *bride ale* 23.30–31. Cf. *bridale* 23.32.

Note.—*zeue hym haluendel pe heritage* 40.26, *pe haluendel hys kingdom* 45.23.

§ 52. *Plural.* Several weak nouns retain the O.E. plural in *-n* : *oxen* 12.28, *eizen* 32.17, etc., *hosen* 33.23, *scheten* 102.26,28, *eren* 51.5.

The *-n* plural has been adopted in *culueren* 12.28, *lambren* 110.15, *schone* 33.23, *breperen* 44.7, *sustren* 44.7, *schuldren* 97.24, *children* 1.24, etc. (once *childer* 97.14), *treen* (once only) 53.7, *honden* 20.8, etc. (8 ×), but *hondes* 37.4, etc. (5 ×), *handes* 97.9, *hende* 21.11 (O.N. *hendr*).

§ 53. Strong neuters without plural ending : *swyn(e)* 22.3,5,9, *scheep* 46.19, *pritti winter* 8.29, *two zere* 7.29–30.

#### B. ADJECTIVES AND ADVERBS.

§ 54. The O.E. ending of the acc. sing. remains in *haluendel* (O.E. *healfan dæl*) 40.26, 45.23.

§ 55. Comparatives and superlatives with *i*-mutation : *elder* 110.23, *eldest* 99.1, *lenger* (adv.) 91.4. Double comparative : *nerrer* (adv.) 69.19, *ferrer* (adv.) 106.27.

#### C. NUMERALS.

§ 56. The O.E. difference in gender between *twēzen* and *twā* is not kept up : *two blynde men* 71.15–16, *two opere deciples* 109.18, *two dayes* 16.25, *tueye schippes* 17.23, *tweie swerdes* 88.21; used independently : *two* 11.17, 60.21, 76.2, *tweie* 33.20 (2 ×), 71.24, 81.6, 85.23.

§ 57. Ordinals : *first* 12.22, *secounde* 75. § 81, heading, *bridde* 13.10, *fierpe* 73.14, 85.18, *sexe* 75.6, 87. § 95, heading, *twelfpe* 5.34, *tueluepe* 112.36, *fourtipe* (< O.E. *fēowertēopa* 'fourteenth') 111.3, *eiztteneþ* 108.12, *prittide* (< O.E. *pritt(i)zopa*) 10.13.

The cardinal is used for the ordinal in *pe sex moneþ* 2.31–32, *pe eiztte day* 4.10, 5.31.



## D. PRONOUNS.

§ 58. *Personal.* O.E. *ic* appears as *ich*, (*jch*) 51 ×, *j* 14 ×. O.E. *hēo* is represented by *sche* throughout, O.E. *hit* by *it*. O.E. *hiere* (g. d. sing. fem., also used as possessive and reflexive), appears regularly as *hir(e)* 3.3, 2.31, etc. (70 ×), once *hyre* 3.3, but *hure* 3.4, 3.35. The reflexive form is invariably *hir(e)* 2.29, 3.7, etc. (7 ×).

The 3 person nom. pl. is *hij* 15.11, etc., less frequently *pai*, *pay* 1.24, 4.30, etc., *pei*, *pey* 4.17, etc. [*hij* : *pai*, -*ay*, -*ei*, -*ey* : : 6·5 : 1].

The 3 person dat. acc. pl. is regularly *hem* 5.11, etc., but *pem* 11.21, etc. (11 ×). The 3 person dat. acc. sg. is regularly *hym* 2.5, etc., but *hem* 2.28, etc. (11 ×).

§ 59. *Possessive.* O.E. *mīn*. Final -*n* occasionally remains before other consonants than *h* : *myne feete* 33.5, *myne sonen* 89.19, *myne deciples* 89.22-23, *myne wordes* 112.10, *myne dedes* 112.10.

The 3 person sing. fem. is *hir(e)* 3.30, 33.12, etc. (30 ×), *her(e)* 3.27, 28, etc. (8 ×), once *hur* 3.19.

The 3 person sing. masc. is regularly *his* 2.7, etc., but *hise* (plur.) 12.23, etc. (11 ×), and 85.32, 34, used independently.

The 3 person pl. is regularly *her* 5.10, etc., but *hir(e)* 42.21, 97.14; used independently : *hires* 26.30, *hiren* 27.7, *here* 14.9, *heren* 30.10.

§ 60. *Demonstrative.* The def. article is regularly *pe* 2.6, etc., but *pee* 86, footnote, *po* 2.18.

O.E. *pes*, *pēos*, *pis* appear in the sing. regularly as *pis* 7.11, etc., but *pes* 3.7. The pl. is *pise* 8.25, etc. (14 ×).

§ 61. *Relative and interrogative.*

Masc. sing. nom. : *who* 24.18, etc.; dat. acc. : *wham* 33.7, etc. (7 ×), *whom* 7.14, 11.31; gen. : *whas* 80.16, etc. (3 ×).

Neut. sing. nom. acc. : *what* 26.5, etc.

For *swich*, *suich*, *schuich*, see above, § 33.1.

§ 62. O.E. *self*. As adjective : *pat day self* 105.19, *pylk selue tyme*, 41.26, *pe selue houre* 17.18; preceded by a personal pronoun : *him self* 11.5, *hir self* 24.14, *hire self* 5.6, *hem self* (pl.), 30.1, etc. (5 ×), *hem seluen* (pl.) 22.6, etc. (4 ×); preceded by a poss. pronoun : *my self* 36.9, *oure self* 16.27.

## E. VERBS.

## 1. Strong Verbs.

## § 63. Class I.

*abiden* (inf.) 90.28, *abiden* (pt. pl.) 2.24; (*a*-)rise(*n*) (inf.) 41.19, 43.17, 44.28, (*a*-)ros (pt. sg.) 7.23, 45.2, *arisen* (pt. pl.) 90.10, *risen* (p. p.) 90.15; *dryuen* (inf.) 12.1, *drof* (pt. sg.) 12.31, *dryuen* (pt. pl.) 30.22, *dryuen* (p. p.) 39.30; *rode* (pt. sg.) 77.7, *riden* (p. p.) 76.5; *smyten* (inf.) 91.36, *smot* (pt. sg.) 100.27, *smott* (pt. sg.) 91.37, etc. (4 ×), *smyten* (pt. pl.) 93.35, *smyten* (p. p.) 28.26; *wrot* (pt. sg.) 4.16, *writen* (p. p.) 4.30.

O.E. *stīzan* has *steiže* (inf.) 41.31, *steiž* (pt. sg.) 112.16, *steizen* (p. p.) 5.22, but *ystowen* 112.23. Cf. Björkman, *Loan-words* p. 62, note 1.

## § 64. Class II.

*boden* (p. p.) 79.28; *bowze* (inf.) 89.5, *bowzeande* (prs. p.) 21.27, 34.14, *bowzed* (pt. sg.) 100.4; *chesen* (inf.) 62.7, *ches* (pt. sg.) 26.23, 33.19, *chosen* (pt. pl.) 96.8, *chosen* (p. p.) 26.26; *fleiže(n)* (O.E. *flēon*, *flēogan*), (inf.) 27.17, 40. § 42, heading, *fleiž* (pt. sg.) 20.2, *flower* (pt. pl.) 22.7, otherwise weak forms: *fledde* (pt. sg.) 92.11, *fledden* (pt. pl.) 92.8, *fledd* (p. p.) 38.11; *forlesen* (inf.) 83.15, *forlorn(e)* (p. p.) 63.11,13; *altoclef* (pt. sg.) 95.2.

## § 65. Class III.

*bigynnen* (inf.) 85.4, *bigan* (pt. sg.) 3.29, *bigunnen* (pt. pl.) 26.4, etc. (3 ×), (*bi*)gonnen (pt. pl.) 76.19, etc. (4 ×); *blonnen* (pt. pl. < O.E. *blinnan* to cease) 96.12; *vnbynde* (inf.) 42.25,27, *bonde* (pt. sg.) 99.31, *bounden* (pt. pl.) 92.7, *bonden* (pt. pl.) 94.15, (*y*)bounden (p. p.) 20.12, 42.28; *clombe* (pt. sg.) 70.18, *cloumben* (pt. pl.) 22.31; *drinken* (inf.) 15.29, *dronke* (pt. sg.) 15.30,31, *drank* (pt. sg.) 87.18, *drunken* (pt. pl.) 48.25, 111.16, *dronken* (pt. opt. pl.) 30.6, *dronken* (p. p.) 12.18,20; *fynde(n)* (inf.) 5.17, 9.20, *fonde* (pt. sg.) 11.28, 12.27, *founden* (pt. pl.) 22.10, etc. (3 ×), *founden* (p. p.) 6.8, *yfounde* (p. p.) 20.21; *zelden* (inf.) 9.37, 32.29, *zalde* (pt. sg.) 47.8, etc. (6 ×), *zorde* (pt. sg.) 34.24, *zorden* (pt. pl.) 80.18; *ran* (pt. sg.) 70.18, *runnen* (pt. pl.) 58.12, *ronnen* (pt. pl.) 22.7; *syngen* (inf.) 76.19, *sungen* (pt. pl.) 77.24; *stank* (pt. sg.) 74.7, *stunken* (pt. pl.) 82.11; *stonge* (pt. sg. < O.E. *stingan*) 108.19; *tobaste* (pt. sg.) 100.6, *tobrusten* (pt. pl.) 100.7; *wonde* (pt. sg.) 5.6, 101.10, *wounden* (p. p.) 102.26, *ywounde* 92.9; *ywonnen* (p. p. < O.E. *winnan*) 85.25.



## § 66. Class IV.

*bere(n)* (inf.) 2.8, 44.28, *bare* (pt. sg.) 12. § 11, heading, *bare* (pt. opt. sg.) 42.14, 45.6, *bere* (pt. opt. sg.) 42.13, *beren* (pt. pl.) 12.17, 18.22, *borne* (p. p.) 3.18, etc. (9 ×), *yborne* 60.13, 104.20, *ybore* 5.36, 13.26; *breke(n)* (inf.) 41.3, 100.23, *(to-)brake* (pt. sg.) 18.2, 47.9, 106.31, 110.7, *brak* 107.5, *breken* (pt. pl.) 100.25, 26; *come* (inf.) 2.10, *(bi-)com* (pt. sg.) 1.6, 9, 14, *comen* (pt. pl.) 16.9, *come(n)* (p. p.) 2.20, 3.35, *ycome(n)* 5.37, 104.20; *(by-)nymen* (inf.) 60.14, 63.25, 67.16, *bynyme* (inf.) 91.2, *name* (pt. sg.) 20.8, etc. (13 ×), *byname* (pt. sg.) 112.18, *vndernam(e)* (pt. sg.) 40.13, etc. (5 ×), *wipname* (pt. sg.) 61.9, but *nom* (pt. sg.) 31.1, *nomen* (pt. pl.) 12.17, 95.3, 97.15, *wipnomen* (pt. opt. pl.) 64.30–31, *nomen* (p. p.) 72.13, etc. (4 ×); *stale* (pt. sg.) 75.18, *stelen* (pt. opt. pl.) 101.30, *ystole* (p. p.) 102.21.

## § 67. Class V.

*bidde* (inf.) 50.15, *bad* (pt. sg.) 4.4, etc., *badd* (pt. sg.) 46.4, etc., *badde* (pt. sg.) 47.32, etc., *bede* (pt. sg.) 48.2, once only, *beden* (pt. pl.) 46.23, etc., *baden* (pt. pl.) 76.28, 94.7, *badden* (pt. pl.) 39.8, 103.12, *ybeden* (p. p.) 62.7; *ete(n)* (inf.) 37.9, 48.30, *ete* (pt. sg.) 37.8, *eten* (pt. pl.) 48.25, *yeten* (p. p.) 48.19; *(for-)ziue(n)* (inf.) 23.8, 46.26, etc., *zif* (inf.) 15.18, *zeue* (inf.) 70.27, once only, *zaf* (pt. sg.) 1.6, etc., *zeuen* (pt. pl.) 47.10, etc., *zouen* † (pt. pl.) 62.5, etc. (3 ×), *zeue* (pt. opt. sg.) 15.23, etc. (3 ×), *zaue* (pt. opt. sg.) 68.15, *zeue* (pt. opt. pl.) 94.23, *for-zouen* (pt. opt. pl.) 60.29, *zouen* (p. p.) 4.18, etc. (10 ×), *for-ziuen* (p. p.) 23.1, etc. (4 ×); *forzetten* (pt. pl.) 52.15, (p. p.) 52. § 56, heading; *ligge* (inf.) 35.14, *lay* (pt. sg.) 72.21; *seen(e)* (inf.) 27.5, etc., *sene* (inf.) 12.3, *see* (inf.) 14.24, *se* (inf.) 12.3, *seiz* (pt. sg.) 11.25, etc., *seize* (pt. sg.) 94.29, *saghz(e)* (pt. sg.) 11.9, 44.23, *sauze* (pt. sg.) 22.34, *seizen* (pt. pl.) 5.25, etc., *seizen* (p. p.) 1.15, etc. (4 ×), *yseizen* (p. p.) 25.26, etc. (3 ×), *yseize* 16.27, 104.15, *yseye* 5.27, 5.36, 105.4, *(y)seen(e)* 31.19, 101.19, etc. (10 ×); *sitten* (inf.) 12.29, etc. (4 ×), *syttten* (inf.) 51.29, 69.25, *satt* (pt. sg.) 15.13, 36.6, *seten* (pt. pl.) 22.25, etc.; *speke(n)* (inf.) 2.25, 48.29, etc., *spak(e)* (pt. sg.) 8.17, 21.3, etc., *speken* (pt. pl.) 5.23, etc., *(y)spoken* (p. p.) 18.21, 54.9, etc., once *yspeke* (p. p.) 48.27.

## § 68. Class VI.

*drawe* (inf.) 15.25, 83.28, *drawen* (inf.) 62.3, *drawzen* (inf.) 109.26,

† See Björkman, *Loan-words*, p. 86.



*drouz* (pt. sg.) 91.37, 110.4, *drawzen* (? pt. pl.) 82.8, *drawzen* (p. p.) 100. § 101, heading; *lauzen* (inf.) 32.4, *lawze* (inf.) 75.16, *louzen* (pt. pl.) 97.19, 99.2, *lowzen* (pt. pl.) 64.6; *forsake* (inf.) 57.11, 89.29, *forsaken* (inf.) 90.1, etc. (4 ×), *forsooke* (pt. sg.) 33.29, *forsoken* (pt. pl.) 62.20, *forsaken* (p. p.) 66.10, 68.30; *schoken* (pt. pl. < O.E. *sc(e)acan*) 98.32; *sleen* (inf.) 86.11, *slee* (inf.) 15.2, 54.11, 18, *slen* (inf.) 7.22, etc. (3 ×), *sle* (inf.) 7.28, 34, *slouz* (pt. sg.) 41.32, *slowzen* (pt. pl.) 67.8, *slayn* (p. p.) 15.1, etc. (4 ×), *sleyn* (p. p.) 40.16, *yslawze* (p. p.) 57.4, 74.28; *vnder-stonde(n)* (inf.) 43.21, 22, *stode* (pt. sg.) 2.4, etc., *stoden* (pt. pl.) 5.12, etc. (12 ×), *vnder-stoden* (pt. pl.) 43.25, 44.16, *stooden* (pt. pl.) 21.30; *swore* (pt. sg. < O.E. *swerian*) 45.21; *(bi-)take* (inf.) 7.19, etc. (10 ×), *taken* (inf.) 12.16, etc. (6 ×), *tok* (pt. sg.) 10.26, *toke* (pt. sg.) 7.23, *took* (pt. sg.) 58.29, etc., *tooke* (pt. sg.) 99.30, *token* (pt. pl.) 64.20, etc. (5 ×), *tooken* (pt. pl.) 37.3, etc. (5 ×), *teken* (opt. pl.) 27.32, *(y-)taken* 35.12, 70.29, etc.

O.E. *weaxan*, *wascan* appear as reduplicated verbs: *wex* (pt. sg.) 4.24, etc., *vnwex* (pt. sg.) 14.18, *wexen* (pt. pl.) 19.3; *wasschen* (inf.) 55.39, etc. (3 ×), *wasche* (inf.) 37.30, *wasshe* (inf.) 17.25, *wesch(e)* (pt. sg.) 35.16, 97.9, *wesshen* (pt. pl.) 12.13, 49. § 51, heading, *weschen* (pt. pl.) 49.11, *(vn-)was(s)chen* (p. p.) 49.10, etc. (4 ×).

#### § 69. Class VII.—Reduplicated Verbs.

O.E. *drēdan*, *rēdan* appear only with weak forms: *dredd(e)* (pt. sg.) 15.4, etc. (4 ×), *dradde* (pt. sg.) 7.34, *dredden* (pt. pl.) 15.1, *a-dradd(e)* (p. p.) 5.12, etc. (5 ×), *a-drad* (p. p.) 3.6, 73.8; *a-rede* (inf.) 93.36, *redd(e)* (pt. sg.) 18.18, 79.19, *redden* (pt. pl.) 98.12, *redde* (p. p.) 37.8.

Also O.E. *scēadan*: *schadde* (pt. sg.) 13.1, *yschadde* (p. p.) 82.16.

O.E. *blāwan*: *blew* (pt. sg.) 21.24.

O.E. *feallan*: *(bi-)falle(n)* (inf.) 7.12, 97.34, 98.31, *(bi-)fel* (pt. sg.) 7.16, 8.5, *fellen* (pt. pl.) 6.16, *fallen* (p. p.) 37.31.

O.E. *healdan*: *holde(n)* (inf.) 21.30, 40.30, *(bi-)*, *(by-)*, *(wip-)**held(e)* (pt. sg.) 1.20, 5.29, 24.23, 55.16, *bi-heeld* (pt. sg.) 78. § 84, heading (once only), *holde* (pt. sg.) 8.24 (once only), *(bi-)helden* (pt. pl.) 18.22, 37.28, etc., *heelden* (pt. pl.) 91.35 (once only), *holden* (p. p.) 20.21, etc.

O.E. *hātan*: *hote* (inf.) 11.27, 13.6, *(bi-)hizth* (pt. sg.) 1.21, 6.32, etc., *hiztte* (pt. sg.) 2.33, *bi-hett* (pt. sg.) 31.29, etc. (3 ×), *heet(e)* (pt. sg.) 87.18, 89.12, *hizthten* (pt. pl.) 104.21, *bi-heten* (pt. pl.) 86.18, *yhoten* (p. p.) 111.20, *bi-hoten* (p. p.) 1.17.

O.E. *hōn* : *hengen* (inf.) 100.20, *henge* (pt. sg.) 95.1, 100.6, *hengen* (pt. pl.) 98.8, 100.25.

O.E. *hēawan* : *hewe* (pt. opt. sg.) 42.11.

O.E. *hlēapan* : *lep(e)* (pt. sg.) 99.30, 102.20, *lepen* (pt. pl.) 22.5, 49.3, *lopen* (pt. pl.) 21.33, 46.15.

O.E. *lētān* : *lete(n)* (inf.) 15.28, 51.22, etc., *lete* (pt. sg.) 35.13, etc. (6 ×), *leten* (pt. pl.) 22.33, etc. (5 ×), *leten* (p. p.) 4.1, etc., *ylete* 101.15.

O.E. *sāwan* : *sew(e)* (pt. sg.) 43.5, 8, † *siwe* (pt. sg.) 43.10, *sowen* (p. p.) 83.10.

O.E. *slēpan* : *slepe* (inf.) 36.23, *slepe* (pt. sg.) 73.5, *slepen* (pt. pl.) 43.9, 104.21, *a-slepe* (p. p.) 21.18.

O.E. *wēpan* : *wepe(n)* (inf.) 30.31, 32.4, *wepe* (pt. sg.) 103.24, 30, *weep* (pt. sg.) 103.21.

## 2. Weak Verbs.

§ 70. The O.E. suffixal *i(z)* appears in all forms of O.E. *byr(i)zan* : *burgen* (inf.) 95.6, *burieden* (pt. pl.) 45.32, *yburied* (p. p.) 73.37, *yburied* (p. p.) 101.20; it is further retained in *for-weryed* (p. p.) 91.7, *herizeden* (pt. pl. < O.E. *herian*) 31.34, *rotien* (inf.) 42.5, *warny* (inf. < O.E. *w(e)arnian*) 42.7.

To O.E. *clāpan* belong *cladde* (pt. sg.) 95.29, *cladden* (pt. pl.) 96.14, 97.22, *cladde* (p. p.) 96.21, *ycladde* (p. p.) 22.11, 103.5.

For *bistadde* (p. p.) 47.25, see Björkman, *Loan-words*, p. 21.

§ 71. O.E. *habban* usually appears with geminated forms : *habbe(n)* (inf.) 80.29, etc. (12 ×), *habbe* (1 sg. prs.) 21.1, 72.7, *habbeþ* (prs. pl.) 27.7, etc. (6 ×), *habbeþ* (imp. pl.) 57.33, *habben* (prs. pl.) 63.22, 81.1, 94.14.

O.E. *libban* appears as *libben* (inf.) 83.2, 83.29.

For geminated forms of O.E. *seczan*, *byczan*, *liczan*, *leczan* see § 46.

## 3. Flexional Endings.

### § 72.

1 sg. ind. *aske* 32.30, 94.9, *bileue* 58.24, *bitake* 100.3, *drink* 32.7, *habbe* 21.1, 72.7, *haue* 23.7, etc. (6 ×), *honoure* 83.22, 23, *leue* 32.30, *lyfte* 9.32, *rede* 38.2, *saie* 89.20, *seie* 56.32, *segge* 11.16, *sigge* 29.16, *see* 15.39, *sende* 107.26, *telle* 33.5, etc. (4 ×), *ziue* 72.2.

2 sg. ind. *-(e)st(e)* : *affiest* 99.6, *ansuerest(ou)* 96.32, *bihotest* 48.36,

† ? Influenced by O.E. *siw(i)an*, to sew.



*bileeuest* 58.23, *greuest* 57.8, *haste* 3.22, etc. (6 ×), *hast* 41.9, *hast(ou)* 8.18, *leeuest* 108.22, *leuest(ou)* 12.1, *letest(ou)* 7.3, *seest(ou)* 32.33, *seist* 48.37, 72.9, *seist(ou)* 94.12, *sleest* 82.19, *stonest* 82.19, *takest* 59.20.

3 sg. ind. *-(e)p* : *betep* 36.21, *comep* 14.2, *criep* 36.21, *despisep* 34.3,4, *dop* 14.3, etc. (3 ×), *dope* 11.10, etc. (4 ×), *drynkep* 32.6, *etep* 32.5, *fallep* 28.5, *gep* 11.19, *hap* 3.18, etc. (9 ×), *heizep* 66.33, *leuep* 13.34, *likep* 23.38, *makep* 23.34, *multipliep* 83.11,12, *resceyuep* 34.2,3, *saiþ* 65.5, *seip* 37.14, etc. (3 ×), *semep* 14.3, *settep* 12.20, *waweþ* 31.25, *pankep* 65.8.

1, 2, 3 sg. subj. : *ich com* 47.34–35, *pou leue* 82.24, *defende* 11.3, *greiþe* 65.7, *helpe* 11.5, *loke* (3 sg. imp.) 68.8.

### § 73. Plural pres. ind. and subj.

The only examples of *plur. pres. subj.* are *wrappe* 59.18, *ben* 85.10.

The *plur. pres. ind.* ends *-(e)n(e)* : *-ep* : *-e* : *—* = 64 : 29 : 14 : 4.

*-(e)n(e)* : *ben* 26.31, etc. (27 ×), *drynken* 15.20, *eten* 15.20, *gon* 31.20, *habben* 63.22, etc. (3 ×), *han* 27.4, etc. (5 ×), *heren* 31.20, *louen* 7.15, *seen* 31.20, *seene* 41.19, *setten* 12.21, *siggen* 41.22, *wepen* 26.31.

*ep* : *bep* 12.20, etc. (17 ×), *habbeþ* 27.7, etc. (6 ×), *oweþ* 65.12, *secheþ* 91.29, *seggeþ* 94.13, *siggeþ* 32.6,7, 41.20, *wynneweþ* 88.5.

*-e* : (1) with pronoun preceding : *ansuere* 94.9, *contrarie* 36.29, *haue* 8.19, 9.38, *knowe* 9.34, *leeue* 106.21, *leue* 94.8, *sigge* 61.7, *ziue* 36.28.

(2) with pronoun following : *jugge* 41.22, *leue* 16.26, 92.3, *nyme* 36.8, *see* 77.4, *vnderstonde* 48.37.

### § 74. Imperative plural.

The ending is regularly *-(e)p*, but *-e* or no ending when the pers. pronoun follows : *biddep* 36.9, *comaundep* 47.34, *gop* 61.20, *habbeþ* 57.33, *haueþ* 103.7, 107.15, *hereþ* 57.31, *leteþ* 91.29, but *lete* 55.9, *seggeþ* 31.19, *siggeþ* 65.11, *seieþ* 79.2, *seip* 61.21, *Ne pencheþ* 54.29, *wakeþ* 85.9; *do we so* 57.25–26, *goo we* 73.10,11, *ne haue ze* 34.21–22, *see ze* 7.10, 97.13, *Ne ziue ze* 49.26–27.

### § 75. Infinitive *-(e)n(e)* : *-e* : *—* = 1.65 : 1 : .04.

*-(e)n(e)*  $\left\{ \begin{array}{l} \text{-en : } \textit{bileuen} \text{ 1.9, } \textit{techen} \text{ 1.15, } \textit{beren} \text{ 2.8;} \\ \text{-ne : } \textit{done} \text{ 2.23, } \textit{seene} \text{ 31.9, } \textit{sene} \text{ 12.3;} \\ \text{-n : } \textit{ben} \text{ 7.4, } \textit{gon} \text{ 4.27, } \textit{slen} \text{ 7.22.} \end{array} \right.$

*-e* : *come* 2.10, *hote* 2.8, *knowe* 1.7.



*Note : gretyn 2.20, warny 42.7.*

*No ending : be 2.12, do 9.14, drynk 15.18, fysch 18.11, go 17.9, zif 15.18.*

§ 76. *Present participle.*

*-(e)and(e) : -ende : yng(e) = 65 : 7 : 13.*

*-(e)and(e) : bowzeande 21.27, 34.14, wepeande 25.1, 30.30, cryeande 39.36, axande 8.16, herande 8.15, spekande 57.30, goande 105. § 108, heading, lokande 112.19, quakeand 24.25, pleynd(e)and(e) 25.1, 30.30.*

*-ende : goende 19.13, houende 17.23, desputende 106.36, mournende 68.18-19.*

*-yng(e) : chascyng 20.24, prechyng 20.24, disputyng 58.10, wepyng 105.10, lokyng 112.18.*

*Note : (1) cryeng 96.12.*

*(2) obeisschaunt 60.18, a form borrowed from French.*

§ 77. *2 sg. pret. ind.*

*(a) Weak : haddest 73.17,33, kissedest 33.2, seidest 99.7, soukedest 39.37.*

*(b) Strong : zeue 32.35.*

§ 78. *Plural preterite.*

*(a) Weak. -en : -e : — = 580 : 4 : 24.*

*-en : ansuereden 4.13, duelleden 5.4, hadden 4.17, kepten 5.10, schewden 5.19, ponkeden 5.20.*

*-e : hadde 1.24, etc. (3 ×), wende 56.28.*

*No ending : asked 13.7, leued 13.28, hadd 5.26, sent 81.17, panked 5.30.*

*(b) Strong. -en : -e : — = 343 : 2 : 1.*

*-en : beren 12.16, comen 5.19, eten 23.20, helden 38.25, nomen 12.17, stoden 30.33, smyten 93.35, sungen 77.24, hizhten 104.21.*

*Note : comon 43.18, footnote, noman 72.5.*

*-e : arise 106.37, come 48.11.*

*No ending : com þe Jewes 4.10-11.*

§ 79. *Past participle -en : n(e) = 16 : 11.*

*-en : beden 2.6, bihoten 1.8, founden 94.22, ycomen 5.37, yseizen 25.26.*

*-n(e) : ben 8.11, borne 3.17, ydone 55.11, ygon 25.23.*

*-e : a-slepe 21.18, aknowe 24.17.*

*No ending : agoo 31.24, ybe 10.18, etc. (3 ×), ydo 91.14, 101 20.*

The prefix *y-* (once written *i* in *ileide* 103.33) occurs 204 ×, but this represents only one-third of the cases where it might have occurred.

§ 80. *Preterite Presents.*

(a) Indic. 1 sg. *wot* 73.18, 3 sg. *wott* 85.6, plur. *we witen* 48.37, *witen ze* 61.9, *wite ze* 8.20; imp. sg. *wite* 3.18, plur. *wite ze* 66.31, *witeþ* 103.8; inf. *witen* 16.15, etc. (4 ×), *wite* 5.17, 66.5, *wyte* 7.21; pret. sg. *wiste* 13.18, *wist* 13.21, *wyst* 110.20, plur. *wisten* 2.26, etc. (8 ×), *wysten* 110.11, 112.25.

By fusion with the negative adverb *ne*, the pret. plur. becomes *nysten* 8.10, etc. (8 ×), once *nyst* 16.18.

(b) Indic. plur. *oweþ* 65.12; pret. sg. *auzte* 2.23, etc. (3 ×).

(c) Pret. sg. *coupe* 54.8, plur. *coupen* 81.9, 106.3, *coupe* 52.11, 74.26, *couden* 101.33.

(d) Pret. sg. *þurte* 6.2.

(e) Pret. sg. *durst* 23.1, plur. *dursten* 30.1, etc. (4 ×).

(f) Indic. 1 sg. *schal* 83.23, 2 sg. *schalt* 12.3, 3 sg. *schal* 3.15, plur. *schullen* 7.12, etc. (28 ×), *schollen* 7.13, *schulleþ* 85.4; pret. sg. *schulde* 3.10, etc. (13 ×), *schold(e)* 3.9, 13, etc. (10 ×), plur. *schulden* 8.8, etc. (125 ×), *schulde* 5.17, etc. (16 ×), *scholden* 1.8, etc. (16 ×), *scholde* 6.9, etc. (3 ×), *schuld* 86.8, *sulden* 111.12.

(g) Indic. 3 sg. *may* 3.20, plur. *mowen* 67.16; inf. *mowen* 111.15, etc. (3 ×), *mowze* 65.2, 78.17, *mowe* 89.19; pret. sg. *mizth* 1.15, *myzth* 21.30, plur. *myzthen* 22.16, etc. (25 ×), *mizthen* 13.12, etc. (11 ×), *mizth* 8.13, etc. (3 ×), *mizthten* 9.14, 18.26, *myzzen* 95.34.

(h) Pret. sg. *moste* 8.21, etc. (7 ×), plur. *mosten* 27.10, etc. (3 ×).

§ 81. *Anomala.*

O.E. *wesan*, *bēon* : Indic. 1 sg. *am* 10.12, 2 sg. *art* 10.11, twice *arte* 56.31, 3 sg. *is* 1.3, plur. *ben* 26.31, etc. (27 ×), *bep* 12.20, etc. (17 ×), *be* 26.29, 30, *aren* 54.29, etc. (5 ×); subj. sg. *be* 3.22, plur. *ben* 85.10; imp. plur. *bep* 85.4; inf. *be* 2.12, etc. (110 ×), *ben* 7.4, etc. (36 ×); pret. sg. regularly *was* 1.1, etc., but *were* 55.14, etc. (5 ×); opt. sg. regularly *were* 55.17, etc., but *weren* 29.26; pret. plur. regularly *weren* 5.12, etc., but *were* 5.37, etc. (17 ×); opt. plur. regularly *weren* 41.14, but *were* 21.21.

By fusion with the negative adverb *ne* : *nis* 1.16, footnote, *nys* 11.31, *nas* 5.8, *nere* 16.16, *neren* 85.17.

O.E. *willan* : Indic. 1 sg. *wil* 28.11, 2 sg. *wilt* 28.10, 3 sg. *wil*



42.25, *wyl* 3.20, plur. *wil* *ze* 48.33, etc. (3 ×); pret. sg. *wolde* 21.8, plur. regularly *wolden* 19.5, but *wolde* 20.21.

By fusion with *ne* the pret. plur. becomes *nolden* 32.4, etc. (5 ×), *molde* 17.7.

O.E. *dōn*: Indic. 3 sg. *dope* 11.10, etc. (4 ×), *dop* 13.38, etc. (3 ×); imp. sg. *do* 113.5, *vn-do* 53.8, plur. *do we so* 57.25–26; inf. *done* 2.23, etc. (51 ×), *don* 8.6, 18.28, *do* 3.20, etc. (26 ×), *mys-do* 64.32, *vn-do* 12.3, 43.19; pret. sg. regularly *dude* 7.21, but *vn-dede* 43.19, plur. *duden* 18.31, etc. (18 ×), *dude* 76.27, *dyden* 28.1, *deden* 40.5, *vn-deden* 6.17, *mys-deden* 60.15, 64.31.

O.E. *gān*: Indic. 3 sg. *geþ* 11.19, plur. *gon* 31.20; imp. sg. *goo* 10.31, etc. (4 ×), *go* 65.6, plur. *goo we* 73.10, 11, *gop* 61.20; inf. *gon* 21.37, etc. (23 ×), *go* 17.9, etc. (11 ×), *goo* 33.22, 53.24; pret. sg. *zede* 6.13, plur. *zeden* 11.19.

### § 82. The Dialect.

The dialect, though by no means pure, is in the main a Southern variety of East Midland. This is most clearly shown by the endings of the present indicative: 1, 2, 3 sing. indic. regularly end in *-e*, *-(e)st(e)*, *-(e)p* § 72, while the plur. indic. has *-(e)n(e)* 64 ×, *-ep* 29 × § 73. It is true that the pres. part. *-(e)ande*: *ende*: *ynge* = 65:7:13, § 76, points to a North Midland or West Midland origin, but though the ending *-ande* is chiefly found in the North and West, “it also occurs frequently in the Norfolk Gilds (Schultz, p. 36 ff.), in Capgrave’s works and occasionally in the Paston Letters and other Eastern documents (cf. Dibelius, *Anglia*, xxiv. p. 255 § 301a).” The pret. of weak verbs regularly retains personal endings both in the sing. and plur. §§ 77, 78. The prefix *y-* frequently appears in the past. part. § 79, and 9 different nouns have adopted the *-n* plur. § 52. The genitive ending is 5 times lacking, but on the other hand there are 5 cases in which the inflection is fully kept, e. g. *sonenday*, etc., § 51, and in *haluendel* § 54, the O.E. ending of the acc. sing. is retained. With regard to pronouns, though the Northern form *sche* ‘she’ appears throughout the text § 58, the Southern forms *ich*, *hij*, *hem*, greatly predominate over the Northern *j*, *pai*, *pem* § 58. O.E. *ȝ* is regularly written *i* (*y*), though the old sound, written *u*, is sometimes retained, and a few *e-* forms occur §§ 8, 15. O.E. *ēo* appears as *e*, *ee* §§ 19, 28. non-W.S. *ē*, W.S. *æ* appear shortened as *e*, also *a*, § 69, *dredde*, *dradde*. Isolated examples of peculiarly South Midland forms are *quop* and *quod* § 3 (*a*), see Morsb. § 96.



Characteristic Southern features appear in § 69 *dradde* (pt. sg.) 7.34, *a-dradde(e)* (p. p.) 5.12, etc. ( $5 \times$ ), *a-drad* (p. p.) 3.6, 73.8, *suppe(n)* § 23, *habben*, *libben*, etc., § 71, *seggeþ*, *siggeþ*, *sugge*, etc., § 46, and in the retention of the O.E. suffixal *i(z)* in all forms of O.E. *byr(i)zan*; also in *for-weryed*, *herizeden*, *rotien* and *warny* § 70.

More Northerly are the plur. indic. *aren* 54.29, etc. ( $5 \times$ ), the prep. *fro* 10.17, 57.8 (cf. *fram* 17.19, etc. ( $5 \times$ )), the retention of the O.E. *ā* in *haly* 37.8, *wham* 33.7, etc. ( $7 \times$ ), *whas* 80.16, etc. ( $3 \times$ ) and of Angl. lengthened *ā* (W.S. Kent. *ēa*) in *baldlich* 19.9, 29.30, *zalde* (pt. sg.) 47.8, etc. ( $6 \times$ ). It is also shown in the spelling *moist* § 9 and in the use of the following loanwords: *gresse* § 3 (a); *þifte* § 29; *felaues*, *manslauzttes pouz* § 31; *hundreþ*, *tipping* § 42; *caste* § 1; *hende* § 2 (b); *bistadde* § 70. The Scandinavian element is, however, inconsiderable compared with the rich store of borrowings from French. See pp. xv–xviii, *Evidence of a French Source*.

## RELATION OF THE HARMONY TO THE CANONICAL GOSPELS

IN one kind of Gospel Harmony the several accounts of the four Evangelists are woven into a continuous narrative, while in the other the text of the Gospels is arranged in parallel columns, the corresponding sections being placed side by side.

The first kind is the more primitive. It dates back as far as c. 160 A.D., when Tatian wrote his famous *Diatessaron*. The Papyrusian Harmony is also a *διὰ τεσσάρων*, the aim of its compiler—or compilers—being to present the life of Christ recorded in the four Gospels as an organic whole, set forth in the simplest language possible. Little therefore is omitted, little is added, and the deviations from the text of the original are mostly verbal and always in the direction of greater simplicity.

*Omissions.*—The genealogies of Christ, for instance, are omitted as irrelevant; also S. Luke's preface to Theophilus and most of S. Matthew's quotations from the Old Testament.

*Deviations.*—Deviations from the original have generally been made either for the sake of brevity or clearness.

Some of the discourses and parables are so briefly summarised as to be hardly recognisable. The whole of the discourse contained in Ioh. viii, 12–58, for example, is represented by these few words:—*And þo bigan Jesus to proue þat he was Goddes son, and þat hij weren þe deuels children, and nouzt Abraham sones* (55.27–29).

The parable of the labourers in the vineyard (cf. Mt. xx, 1–16) is reduced to:—*And þanne tolde Jesus hem an ensauple of a man þat brouȝth werk men in to his vyner. And he paied hem þat comen late raper, & als mykel ȝaf hem as hem þat comen first* (69.2–6).

Occasionally, as in the account of the marriage feast of the king's son (cf. Mt. xxii, 1–15), the summary is incomplete:—*And siþen tolde hem Jesus þe pridde tale of a kyng þat helde his sones fest. And þo þat he hadde boden to þe fest, chidden and slowȝen his seruauȝtȝ whan hij comen after hem* (79.26–29).

In the case of such well-known canticles as the *Benedictus* and



the *Magnificat*, either the first few words are given, or the canticle is merely referred to by name:—*Benedictus Dominus Deus Israel* (4.20); *po ansuered Marie & þonked God and seide þe psalme of Magnificat al out* (3.31–32): similarly with the *Pater noster*—which Jesus bad his disciples say *ententiflich & wiþ goode wille* (36.18–19).

Throughout his work, the Harmonist aims at presenting the Gospel story as clearly and simply as possible; anything that might be unfamiliar is generally explained either by definition or homely parallel.

*Explanation by definition.*—The Pharisees are described as *þe folk of religioun in þat tyme* (9.6); the publicans as *þe heþene bayliues seruauuntz* (9.17); the Samaritans as those *þat in on half weren Jewes & in anoper half hij weren payens* (15.10–11); the centurion as *conestable ouer an hundreþ kniȝttes* (100.9); and a legion as that which *amounted sex þousande and sex hundreþ and sexti and sex* (22.1–2).

*Explanation by homely parallels.*—Even more characteristic than the tendency to define, is the habit of replacing Biblical words and phrases by more homely equivalents. S. John the Baptist did not eat ‘locusts and wild honey’ (Mt. iii, 4), but ‘garlic and bryony’—*ramesones and wilde-nepes* (9.4).

In the account of the marriage feast in Cana of Galilee, the stone water-pots which held ‘two or three firkins apiece’ (Ioh. ii, 6) are described as *sexe boketes þat þe goȝe man & al þe meigne wesshen of, euerilch of þe mesure of þre galouns* (12.12–13). It is also curious to note that after *þe gode man* had tasted the water turned to wine, he summoned, not the ‘bridegroom’ (Joh. ii, 9), but the ‘butler’—*he cleped þe botiler* (12.19).

When Mary Magdalene recognised her newly-risen Lord in the garden on Easter morning, she did not say ‘Rabboni’ (Ioh. xx, 16), but she *fel adoun to his feete and seide ‘Ha! Swete sir’* (103.36–37).

In another place we read that when Jesus, as He hung upon the cross, *seiȝ his moder and John, his deciple þat he loued so mychel, stonde pere, Jhesus seide to his moder: ‘Womman, loo! Pere pi son.’ And siȝen he seide to seint John: ‘Loo! Pere pi moder.’ And from þat tyme forþwardes seint John resceyued hire, and kepte hir als his moder* (98.25–30)—*kepte hir als his moder* corresponds to the Vulgate, ‘*accepit in sua*’ (Ioh. xix, 27).

A similar example is Christ’s answer to the disciples’ request that they might call down fire from heaven to burn certain Samaritans who had refused to receive Him. Jesus turned to the disciples and



said, not 'Ye know not what manner of spirit ye are of' (Lc. ix, 55), but '*Ne witen 3e nou3th hou 3e scholden bere 3ou swetelich & soft?*' (61.9-10).

It is evident that the Harmonist had a keen eye for the things of earth as well as of heaven. He was not content to say 'all the kingdoms of the world, and the *glory* of them' (Mt. iv, 8): the glory at once shaped itself into *wodes & feldes & townes* (10.27-28).

As for the Pharisees, *hij weren liche pe graues pat ben daubed and made faire wiþouten, and stunken wiþinne* (82.9-11)!

The Harmonist's habit of interpreting the past in terms of the life of his own day is also shown in his treatment of words connected with the Church.

The Jewish 'high priest' (Vulgate 'pontifex,' 'princeps sacerdotum') is invariably rendered *biss(c)hop(p)* (93.11, 21, 28; 94.1-2), genit. *bisschopes* (92.14); the Passover, though usually referred to as the *fest of pask* (13.16 etc.), is four times called the *fest(e) of ester*, or *estren* (12.26; 75.1; 86.3; 87.1): *heize auter(e)* is the name given both to the 'Holy of Holies' (100.6), and to the 'altar of incense' (2.1), while *euensong(e) tyme* (21.14; 46.22; 100.30, etc.) is the regular expression for 'evening.' It is interesting to note that the angel who, on the morning of the Resurrection, appeared *syttande* (105.5) *on pe ri3th half of pe sepulchre* (103.5) is described as being *ycladde in a white chesible* (103.5-6)—a white 'chasuble,' as if he were a priest. The Vulgate reading is: 'stola candida' (Mc. xvi, 5).

*Additions.*—The Harmonist's additions to the Gospel story often take the form of short phrases introduced for the sake of emphasis, or explanation.

*Additions for the sake of emphasis.*—We are told that Jesus turned *wel suetelich* (55.23) towards the woman accused of adultery, and that, after He had blessed His disciples, *he kyssed hem alle by and by*: *and amonges hem seeande vchone, he steiz vp to heuene, and tweie aungels on ilch syde of hym* (112.14-17).

The blind man whom Jesus had restored to sight on the Sabbath, when questioned by the indignant Pharisees, answered *so swetelich and so dignelich for Jesus sake, pat for pure jre hij dryuen hym away* (56.7-9).

After the cock had crowed S. Peter went out and wept, not only *wel sore* (93.6), but also *tenderlich*<sup>1</sup> (ib.).

<sup>1</sup> *Mandeville's Travels*, Warner, G. F., *Roxburghe Club*, 1889, p. 46, l. 33, 'Et la est le lieu (i. e. Mount Sion) ou seint Piere ploroit *mult tendrement*.'

When Jesus called '*Marie*,' she knew Him **by his voice** (103.36).

Martha is not allowed to fall behind her sister Mary in devotion to her Lord: she too **fel to his feete** (73.16) when she greeted Him outside Bethany (cf. 73.31-32).

At the simultaneous coming of the *gret erpe dyne* (102.8) and the angel with a *visage als rede as fyre* (102.10), the keepers of the sepulchre *weren alle abaischt & fellen adoune for drede, rizth als pai hadden ben dede* (102.12-13).

Another addition showing how vividly the Harmonist visualised the Gospel story occurs when Jesus *gyrde hym wip a towayle, and dude watere in a bacyne, and sette hym on knees, & bigan to wasschen her feete* (i. e. the disciples') *& forto wipen hem* (88.22-25).

The beggar Lazarus is described as a *mesel* who was not only *ful of sores* (64.18), but also *of vermyne* (ib.) . . . **And noman ne zaf hym nouzth, bot token pe houndes and bayted hym from pe gate. And pe hou[n]des comen and likkeden his fete** (64.19-22).

*Explanatory additions.*—Not infrequently the addition takes the form of a reason for something which the Gospels leave unexplained. In the parable of the talents, for instance, the lord who set off to a far country is said to go, as the Harmonist himself had probably gone, **in pilgrymage** (85.19).

The saying of S. Thomas:—'*Goo we now and dye wip oure maister*' (73.11) is explained by the words:—**for why, he were his frende pat zede wip hym wip his owene good wille azein his enemyes** (73.12-13).

Why did Herod clothe Jesus in a *white clop* when he and his men wanted to show their scorn? The Harmonist's reason may not be the generally accepted one, but it is characteristically vigorous: *And po despised Heroude Jesu, and al his meynee, and cladde hym in a white clop as he hadde ben a foole* (95.28-30). Cf. Vulgate '*Sprevit autem illum Herodes cum exercitu suo, et inludit indutum veste alba*' (Lc. xxiii, 11).

When Jesus had cast out the money-changers He forbad any vessel to be carried through the temple. The Vulgate reading is: '*et non sinebat ut quisquam transferret vas per templum*' (Mc. xi, 16); but the Harmonist at once modifies and explains this by adding, **bot 3if it were yhalewed** (77.16).

Before going up to Jerusalem for the last time Jesus tried to prepare his disciples for His approaching Passion and Resurrection.



Cf. Vulgate 'Et ipsi nihil horum intellexerunt, et erat verbum istud absconditum ab eis, et non intellegebant quae dicebantur' (Lc. xviii, 34). The Harmonist sums this up quite simply—*Ac hij ne vnderstoden it nouzth* (69.15)—and then adds in his gentle way:—**for pat he nolde nouzth make hem to sorouful** (69.15–16).

*Additions due to tradition.*<sup>1</sup>—It is surprising that only one addition is derived from the New Testament Apocrypha, namely that the infant Jesus was laid in a manger where **an ox & an asse stoden** (5.7–8).<sup>2</sup> The earliest mention<sup>3</sup> of this tradition is in the Gospel of pseudo-Matthew<sup>4</sup> which probably belongs to the fifth<sup>5</sup> century.

The other legendary addition refers to the 'elder tree' on which the traitor Judas was said to have hanged himself. *And Judas . . . went hym forþ, and henge hym self on a nelren tree* (94.35–95.1).<sup>6</sup> I have not yet been able to trace this further back than 'Mandeville's Travels,' the first English reference to which probably belongs to the year 1356.<sup>7</sup> The tradition is also alluded to in 'Piers the Plowman,' the earliest text of which was probably written about 1362.

*Paragraph headings.*—The paragraph headings are also additions to the Biblical text. They are brief and to the point, each of the hundred and thirteen paragraphs, or chapters, having a separate title. The headings of §§ 94–100, the seven paragraphs dealing with the Passion, do not, as the rest, primarily indicate events, but rather the time covered by events—the *passioun* being regarded, according to mediæval usage, as the supreme and therefore almost separate<sup>8</sup> portion of Christ's life. The paragraphs describe the successive events from Holy Wednesday to the evening of Good Friday.

*The purpose of the Harmony.*—The Harmony was probably intended as a guide to meditation on the Gospel story. The only specific evidence, however, of the compiler's purpose is extremely slight, though curious. It consists merely of the opening words of the headings of §§ 88, 95:—'**Here bigynneþ þe secounde meditacioun by þe þursday**'; '**Here bigynneþ þe sexte**

<sup>1</sup> I am greatly indebted to Professor Kennedy for supplying me with a list of historical references to these legendary elements. See *Notes* on same.—M.G.

<sup>2</sup> Cf. *Note*.

<sup>3</sup> Hennecke, E., *Handbuch zu den Neutest. Apok.*, Tübingen 1904, p. 104.

<sup>4</sup> Tischendorf, *Evangelia Apocrypha*, Lipsiae, 1876, p. 80.

<sup>5</sup> *Apocryphal Gospels*, trans. by B. H. Cowper, Williams & Norgate 1867, *Introd.* p. lvii.

<sup>6</sup> Cf. *Note*.

<sup>7</sup> *Mandeville's Travels*, Warner, G. F., Roxburghe Club, 1889, *Introd.* p. x.

<sup>8</sup> Cf. *Colophon*, p. 113, and *Note*.



**meditacioun vpon þe friday.** But the very fact that the work is a complete and chronologically arranged life of Christ, conveniently divided into short paragraphs, or chapters, of varying length, makes it eminently suitable for daily reading and meditation.<sup>1</sup> This indeed is how similar modern Harmonies<sup>2</sup> are still used in the Roman Church.

In any case it is as a book of devotion that the Pepysian Harmony makes its appeal. Regarded technically the work has considerable defects: for by paying too much heed to slight verbal discrepancies between the four Gospels, the Harmonist often fails to discern their essential unity; and this not only with regard to details about facts, but occasionally also with regard to the facts themselves. Thus §§ 15, 17 are different versions of the same event, namely the call of Simon, Andrew, James and John. § 15 follows S. Luke,<sup>3</sup> § 17 SS. Matthew<sup>4</sup> and Mark.<sup>5</sup> And so, according to the Harmony, Simon Peter, James and John were called twice—S. Luke does not mention Andrew. After the first call we are told that **hij retourneden hem azein to her myster, euer til Jesus hem cleped anoþer tyme.**

An even more ingenious example of this tendency merely to add together rather than to harmonise apparent contradictions, is the story of **Hou þe leuedies scheweden þe resureccioun of Jesu Crist to his deciples** (105. § 106, heading). Some of the ladies said *hij seizen an aungel syttande* (105.5), in accordance with the Vulgate 'angelus domini . . . sedebat,' Mt. xxviii, 2; others said *hij seizen tweie aungels stondande* (105.6–7), following 'ecce duo viri steterunt . . . in veste fulgenti,' Lc. xxiv, 4. In this way the seeming contradiction between SS. Matthew and Luke becomes a natural reason for S. Luke's account of the incredulity of the disciples, who held the words of the ladies *as for trufle* (105.8). Cf. 'sicut deliramentum,' Lc. xxiv, 11.

This characteristically simple method of avoiding apparent discrepancies between the Evangelists, comes out sometimes very strikingly in details of description. Thus where S. Matthew<sup>6</sup> says 'scarlet,' and SS. Mark<sup>7</sup> and John,<sup>8</sup> 'purple,' the Harmonist says

<sup>1</sup> Cf. Note 87, § 95, heading.

<sup>2</sup> Cf. *Le saint évangile de notre-seigneur Jésus-Christ, ou Les quatre évangiles en un seul*, translated by Alfred Weber, and sanctioned by Jean-Pierre, Evêque de Verdun, in a foreword of 'Approbation' dated 1898. *Zech et Fils, Éditeurs pontificaux, Braine-le-Comte, Belgique.*

<sup>3</sup> Lc. v, 1–11.

<sup>4</sup> Mt. iv, 18–22.

<sup>5</sup> Mc. i, 16–20.

<sup>6</sup> Mt. xxvii, 28.

<sup>7</sup> Mc, xv, 17.

<sup>8</sup> Joh. xix, 2.

both 'scarlet' and 'purple':—*And his knizttes* (Pilate's) *cladden hym in purpre, and lappeden hym in a mantel of scarlett* (96.13–15).

Another interesting example is the description of Joseph of Arimathea as *a noble rich baroun, goode & ryzthful, þat hadde x. knizttes to his banere* (100.30–31). This is just a neat collection of epithets brought together from SS. Matthew, Mark and Luke:—'homo dives' (Mt. xxvii, 57), 'nobilis decurio' (Mc. xv, 43), and 'vir bonus et iustus' (Lc. xxiii, 50).





# The Pepsian Gospel Harmony

MS. PEPYS 2498.

§ 1 Of þe godhede of oure lorde suete Jesu  
Crist God almiȝth[y]. †

5 **O**Vre suete lord Jhesu Crist vpe his godhede he was  
tofore all creatures, for whi he made alle creatures  
þorouȝ his owen suete miȝth. For he is strongeful  
and miȝtheful þorouȝ God þe fader. And he  
withouten any chaungyinge þorouȝ his godhede  
bicom soþfast man, & ȝaf lyf & liȝth & grace to al  
mankynde forto knowe God. And he þorouȝ þe  
lawe and prophecie was bihoten to þe folk þat hij scholden  
bileuen in God þe fader. Ac whan þat he com in to þis  
10 werlde many þere weren þat nolden nouȝth hym resceyuen.  
Ac þo þat hym resceiueden he ȝaf hem grace þat hij  
were Goddes sones. For al þe fulle þai resceyued of  
his grace þo þat in hym bileued ariȝth. Þere nas neuer  
man þat seiȝ God bodilich, and þerfore bicom Goddes son  
15 man forto techen al mankynde hou he miȝth be seiȝen  
gostlich. And he bicom a man of þe kynred of seint  
Dauid and seint Abraham, for þat he was bihoten  
spe[c]iallich to hem.

§ 2 Of þe concepcioun of swete Jesu Crist.  
Hou he was conceyued.

20 **I**n þe tyme of þe kyng Heroudes þat was paen and  
helde Goddes folk in seruage and regned in Jeru-  
salem, so was þere a goode man þat hiȝth ȝakarie,  
and his wyf hiȝth Elizabeth of þe kynde of Aaron.  
And sche was barayne & passed age, and he was elde,  
& þerfore hadde þai none children to geder. So it  
25 bifel at a gret fest, also ȝakarie offred ensence at þe

† almiȝth[y]: stain and small hole after almiȝth.

8, 9. scholden bileuen] -den bi- almost obliterated.  
nis he. 18. spe[c]iallich] fourth letter defaced.

16. he]

GOSPEL HARMONY

B

heize autere in þe temple and al þe folk weren wipoute in  
 her orisounes and he was alone in þe temple & bisouȝtte  
 God for þe sauacioun of þe poeple, an aungel alizth and  
 stode at þe rizth half of þe autere. & ȝakarie was aferde  
 & hadd gret drede. And þe aungel reconforted hym and 5  
 seide þat þe bisechyng þat he had beden for þe folk was  
 herd tofore God, and þat his wif schulde conceyuen &  
 beren a son þat schulde hote John, of which burþe he  
 & al þe folk schulde haue gret ioie. And he seide hym  
 þat he schulde come toforne hym þat schulde saue þe 10  
 poeple in þe Holy Gost and in þe vertu of Helye þe  
 prophete. For he schulde be ful of þe Holy Gost in his  
 moders wombe and \*he schulde hym kepe fram þe  
 likynges of þis werld. And gret partie of þe folk he  
 schulde turne to God and to þe rizth bileue of patriarkes 15  
 & of prophetes, and aparaile to God [a] folk þat was  
 couenable. Þo asked ȝakarie hou it miȝth be, for he  
 was olde & his wyf ek and barayne. And þo [ange]l  
 hym ansuered & seide þat he was þe angel [þat] was  
 bifore God & was come hym to gretyn & to bringe þat 20  
 gode tiping, and seid hym þat he schulde be dounbe  
 vntil þat it were so bifallen, for also mychel as he ne hadd  
 nouȝth bileued as he auȝtte forto done. & alle þe folke  
 abiden ȝakarie wipouten and hadde gret wonder þat he  
 duelled so longe. And he com out & miȝth nouȝth speke 25  
 to hem, þorouȝ wha[t] þai wisten we[l] þat he hadde  
 seiȝen summe manere þing in þe t[e]mple. And he  
 made hem toknes & signes and went hem to his jn.  
 After þat conceyued Elizabeth and huddle hire fyue  
 moneȝes on til þat sche were syker þat sche were wip 30  
 childe and þat God had hir þat honour don. Þe sex  
 moneȝ after þat sche had conceyued saint Jon so was þe  
 aungel Gabriel sent in to þe cite of Galilee þat hiȝtte

\* [p.1,col.2.]

4. *half of þe autere*] touched up by a later hand. 7. *herd*]  
*-er* nearly defaced. 8. *hote*] *e* and the first stroke of *h*  
 nearly defaced. *he*] on brown stain. 11. *of*] *o* nearly defaced.  
 13. *schulde*] *h* above the line. 14. *partie*] *ti* nearly defaced.  
 16. [*a*] *folk*] & *folk*. 17. *miȝth*] *mi* nearly defaced. 17, 18. *for*  
*he was*] -or *he was* nearly defaced. 22. *mychel*] *l* partly, and *e*  
 wholly defaced. 26. *we[l]*: touched up by later hand to what  
 looks like *west*. *þat*] *þat*: *at* nearly defaced and *þ* touched up  
 by later hand. 30. *on*] *o* very indistinct.



Nazareth, to a maiden þat was treuppliȝth to a man þ[at]  
 hiȝth Joseph. & þe maidens name was Marie. And þe  
 angel entred to hire and gret hyre & seide þat sch[e] was  
 ful of grace & God wa[s] wipinn[e] hure, and þat sche  
 5 was more blissed þan any oper womman. And whan  
 sche herd þe aungels word sche was adrad and bepouth  
 hir hou þes [heylsin]ge mizth come vn to hire. And  
 þe angel hire confortede and seide þat sche hadd founden  
 grace towardes God, and þat sche scholde conc[e]yuen and  
 10 beren a son þat schulde hote Jesu, and he schulde be  
 clepid Goddes son & he schulde regne i[n] þe regne of  
 Israel wipouten ende. And he[m] andsered Marie and  
 seide: 'Hou schold þat [b]e for thy [j] no þenke neuer to  
 haue fleschlich felowered wip man?' And þe angel  
 15 ansuered and seide þat 'þe Holy Gost schal alizth wipinne  
 þe, and God hym self schal þe al biclosen. And þerfore  
 he þat schal be borne of þe schal be cleped Goddes sone.  
 And wite þou wel þat Elizabeth þ[i] cosyn hap conceiued  
 a son in hur elde ag[e]—is supþe passed sex moneþes.  
 20 [L]eue þan þat God may do what þat he wyl.' Þo  
 ansuered Marie and seide: 'Lo me h[e]re Goddes honde  
 mayde; so be it done to me as þou haste ysaide.' And  
 also suithe sche hadd conc[e]yued Goddes son, parfette  
 man in body and in soule, and soþfast \*God. & þe angel \* [p. 2, col. 1.  
 25 þo parted fram hire. & also suiþe Marie went out of  
 Galile in to Jude and entred in to ȝakaries hous & gret  
 Elizabeth. & also suiþe as Elizabeth herd her vois, also  
 suiþe made þe childe gret ioie in here wombe. And sche  
 was ful of þe Holy Gost, & bigan to crie and worschipe  
 30 Marie ouer alle oper wymmen and hire childe, & tolde  
 Marie hou it was bitidde. Þo ansuered Marie & þonked  
 God and seide þe psalme of *Magnificat* al out. And  
 sipen bileft Marie wip Elizabeth aboute pre moneþes.  
 And after sche went aȝein to Nazareth. And als þat  
 35 sche was comen aȝein, er þat Joseph hure had spoused, so  
 aperceyued he þat sche was gret wip childe & pouth

7. [heylsin]ge: *eslymge*? filled in by a later hand. The emenda-  
 tion suggested by A. C. Paues, *A Fourteenth Century Eng. Biblical*  
*Version*, Introd. lxx., Camb. 1902. 13. [b]e: *he*. 18. þ[i]: *þo*.  
 20. [L]eue: *A eue*. 21. h[e]re: *hire*.



priuelich to haue leten hire, for þat he was riȝthful &  
 douten hym to haue part of þe synne. And also suiþe as  
 he hadde þat ypouȝth, so com Goddes angel to hym in a  
 visioun & bad þat he ne dredd hym nouȝth, for sche hadd  
 conceyued [by] þe Holy Gost & scholde haue a son þat 5  
 scholde be cleped Jhesus, for þat he scholde saue his folk  
 fram synne. And Joseph awoke and dude as þe angel  
 hym comaunded. & whan þe tyme com þat Elizabeth  
 traualled of childe, sche hadd a son. And all þat it  
 herden so hadden gret ioie. & þe eiȝtē day so com þe 10  
 Jewes for to circumcise þe childe, & named þe childe  
 ȝakarie after his fader. & his moder answered þat it  
 scholde hote Jon. And hij answereden & seiden þat  
 þere ne hiȝth noman so of his kynde, & maden signe to  
 his fader ȝakarie what name he wolde þe childe hadde. 15  
 And þai senten hym a lef of tables, & he wrot þere onne  
 þat his name scholde be nempned Jon. & all þei hadden  
 gret merueile. & also suiþe hym was ȝouen þat name.  
 & he was fulfild of þe Holi Gost & bigan to þonke God  
 al miȝtȝ & seide: '*Benedictus Dominus Deus Israel.*' 20  
 And alle þat herden and seiȝen þat merueile þorouȝ out-  
 Jude pouȝtten þat þe childe scholde be merueillous &  
 miȝthful tofore God wha[n] þat he com in to elde. & þe  
 childe wex & þrof & was confortēd of þe Holy Gost.  
 And also suiþe as he com to age he went hym in to 25  
 deserte & woned þere euere til þe Holy Gost comaunded  
 hym forto gon and preche þe comynge of Jesu Crist.

## § 3

## Of þe byrþe of Jesu Crist.

\* [p.2, col.2.]

**I**n þat tyme comaunded Cesar Augustus, þe empe-  
 roure of Rome, þat alle þe men of þe werlde schulde  
 be writen in ilch a schire þere þay woned, & þat 30  
 euery man scholde bringe a peny to þe stiward of þe  
 \*cuntre, & þat he made knowlechyngē þat he was  
 sogette to þe Emperoure of Rome. & þorouȝ þat  
 skyl went Joseph [&] Marie, his spouse þat was gret

23. wha[n]: what.

34. [&amp;]: to.

30. þat] þat þat.

wip childe in Nazareth, vnto Bedleem, forto make reconischaunce in his owen cite, for pat he was comen of pe kynde of pe kyng Daud pat was of Bedleem, & his wif also. And so par whiles pat pai duelleden pere, so  
 5 com hire tyme forto habbe childe, & was deliuered of hire first childe a son. And hire self wonde hym in cloyes & laide hym in a cracche pere an ox & an asse stoden: for pere nas stede in al pat hous pat was so auenaunt to leye hym june as pat was. And po woken  
 10 pe shepehirdes in pe cuntre, [pat] kepten her bestes, & pere com an angel fram heuene & stode biside hem. & hij weren so sore adradde pat hij stoden astoneide. & pe angel hem confortet & seide pat hem bihoued for to schewen pat Jesus Crist, pat schulde saue his folk,  
 15 was borne in Bedleem, porou; wham hij & alle folk scholde haue gret ioie perof. And he seide hem what tokne hij schulde fynden, pat is to wite, a litel childe in cloyes wunden & laide in an asses cracche. And wip pat comen pe angels so dignelich fram heuene & schewden  
 20 hem to pe sheperdes & ponkeden God & seiden: '*Gloria in excelsis Deo.*' And also suiþe as pe angels weren steizen in to heuene & hadden schewede hem [to] pe shepehirdes, pe shepehirdes speken to gider & wenten suiþe in to Bedleem & founden Marie & Joseph & pe  
 25 childe laide in a cracche, & seizen wel pat it was he of wham pe angels hadd hem tolde. And hij tolden to oper folk pe auentures pat pai hadden herd and yseye pat nizth, & hij hadden all gret wonder. And Marie wip helde alle pise pinges in hire hert. & pe shepehirdes  
 30 retourneden hem, & panked God pat he had schewed hem pat gret merueile. And pe eiztte day was pat childe circumcised, & his name nempned Jesus, as pe angel hadde seide tofore er he was conceyued. After, vpon pe twelfþe day, so comen pere pre kynges fram pe  
 35 est in to Jerusalem & askeden where was pe kyng of Jewes pat was ybore, whas sterre pay hadden yseye in pe est. And hij seiden hij were ycomen hym to honoure. Po pe kyng Heroudes herd pat, \*he wex al ameued, & all pat • [p.3,col.1

10. [pat]: &.

22. [to]: wip.



§ 4      Hou oure lorde Jesus was offred to  
                                 be autere.

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And þan com Symeon & name hym bitwixen his armes  
& þanked God and seide : ‘ *Nunc dimittis, domine, seruum  
tuum in pace.* Now letestou þi seruaunt, Lorde, vpe þi  
worde ben in pays.’ Þo was pere anoper elde widue þat  
5 hizth Anne, þat none houre ne passed fram þe temple,  
bot serued God in fastynges & in orisounes niȝth & day.  
And hij wisten wel þat he was Crist pilk tyme, & þonke-  
den God apertelich. Now hadde Joseph & Marie gret  
wonder of \*þenges þat men seiden of þe childe. Symeon \* [p. 3, col. 2.]  
10 blissed hem & seide to Marie : ‘ See ȝe, dame, þis childe  
is comen forto schewe þe wille of many of þis folk, &  
many schullen falle þorouȝ þenchesoun of hym, and  
many schollen risen þorouȝ him, and [b]e his baner,  
aȝeins whom men schullen hym countrepleden ; & his lif  
15 þat ȝe louen as ȝoure owen, schal suffre dep̄ & passioun.’  
And whan Joseph hadd don al þat hem fel to do in þe  
temple, hij retourneden aȝein to Nazareth.

§ 5 Hou þat suete Jesus was exiled.

20 **A**fterward so com þe angel & apered to Joseph in  
a visioun, & seide hym þat he schulde take þe  
childe & þe moder & þat he were in Egipte euere  
tyl þat he dude hym to wyte ; for whi Heroudes  
scholde seche þe childe for to slen hym. And he  
aȝeins also suiȝe by niȝth, and toke þe childe & þe  
moder & went to Egipt, and dwelled pere til þat  
25 Heroudes were ded. And whan Heroudes perceyued þat  
þe kynges were retourned in to her cuntre, and þat þai  
hadden so bigiled hym, þan wex he wel wroȝ, and sent  
oueral his men & dude sle all þe children in Bedleem and  
of al þe cuntre aboute þat were of lesse age þan of two  
30 ȝere vpe þe tyme þat he hadde enquired of þe kynges þat  
seiȝen þe sterre. Bot also suiȝe as Heroudes was ded, so  
com þe angel to Joseph in Egipte and bad hym turne  
aȝein, and seide hym þat hij weren dede þat souȝtten þe  
chi[l]de to sle. And Joseph dradde hym to turne aȝein  
35 in to Bedleem, for Heroudes son þat regned in Jude. Ac  
for his fader & for þe amonestynge of þe angel, he ledde

13. [b]e : he.

15. schal] & schal.

þe childe & þe moder in to Galile and woned in Nazareth.  
And þe childe wex & prof & was ful of þe grace of  
almiȝtty God.

§ 6 Of þe childehode of Jhesu Crist.

**A**nd whan þat Jesus Crist was tuelue ȝere olde, so  
bifel at þe feste of esturne þat Joseph and Marie 5  
wenten in to Jerusalem, as þai were woned to don  
ilch ȝere, and Jesus ȝede wiþ hem. And whan þai  
schulden retourne fram þe feste aȝein to Nazareth,  
þe childe bilefte bihynde in þe cite. Þat þai  
nysten nouȝth, so þat hij wenten forþ a iourne & 10  
wenden þat þe childe hadde ben in þe route amonge þe  
folk, and souȝtten þe childe amonge her aqueyntes & hij  
ne miȝth nouȝth fynden hym, and turned hem aȝein to  
Jerusalem for to seche þe childe. And þe þridde day þai  
founnen hym among þe maistres of þe lawe, herande and 15  
axande. And alle þat hym seiȝen & her[d]en weren  
\*þ[ 4, col 1.] abayst of his wytt & of his ansuere. \*And þan spake his  
moder to hym & seiȝe: 'Son, whi hastou done vs þis?  
We þe haue souȝth wiþ mychel sorouȝ.' And Jesus  
ansuereȝ: 'Wharfore souȝth ȝe me? Ne wite ȝe nouȝth 20  
wel þat j moste be in my fader nedes?' An hij ne  
vnderstode nouȝth what he seiȝe, for he spake of his  
fader of heuene. And hij comen doune of þe temple and  
wenten wiþ hym to Nazareth. And his moder holde alle  
þise þinges in hire hert. And fram þat tyme forþwardes 25  
schewed Jesus his wisdam & his curteisie day by day,  
and made hym to be loued of God & of þe folk.

§ 7 Hou þat Jhesus was baptized.

**W**han seint John hym hadde baptized, he went in  
to desert tyl he were of pritti winter elde. And  
þe kyngedom of Jerusalem was þan parted 30  
þorouȝ þe Romaynes in foure parties. And þo  
com þe Holy Gost & badde hym wende forto  
preche to þe folk þat hij turnede hem forto  
resceyuen Crist, for he was neiȝ. A[nd] seint

16. her[d]en] second e nearly defaced. 33. to] above the line.  
34. A[nd]: As.



John went þo al aboute þe flum Jurdan and preched þat folk schulde knouelechen her synnes, and hij were baptized in his name þat scholde com after hym. And Jones mete nas bot ramesones and wilde-nepes, & his cloping  
5 of þe here of a camayle, and a þwonge aboute his myddel. Þo com þe folk of religioun in þat tyme, þat weren ycleped Phariseus, forto be baptized of hym. And seint Jon þem bad þat þai schulden be digne to penaunce, & þat hij schulden nouȝth tristen hem vpe her kynrede þat weren  
10 sumtyme so wel wiþ God: for whi God miȝth make also gode men of hem þat noman hadde hope jnne. And no more nolde God delaye it þat he it ne wolde done ilch man after þat he it deserved. And þo askeden þe folk what hij schulden do, and hou hij miȝthten be saued.  
15 And seint John hem ansuered þat hij schulden ȝiue almes to þe pouere for Goddes loue. And also þai askeden hym, which weren þe heþene bayliues seruauȝt þat weren yclepid publicanes, [what] þat hij schulde do. And he ansuered and seide þay ne schulde greue noman ne fynde  
20 non enchesoun to [noman] wiþ wrong, ac vche man holde hym to his owen dedes. And þ[o] wenden al þe folk þat Jon hadde ben Crist, and senten þe Jewes fram Jerusalem & þe Phariseus and prestes and deknes to hym forto asken what þat he was. And he hem ansuered þat he  
25 nas nouȝth Crist, ne Helie, ne no prophete. And þo hij bisouȝtten hym þat he schulde ȝiue hem sum ansuere þat hij miȝth seyen to hem þat hadden hem þider sent. And he seide hem þanne þat \*it was he þat Ysaie þe prophete  
30 weie. And þo askeden hij hym whi he baptized þe folk sipen þat he nas nouȝth Crist, ne Helie, ne no prophete. And he hem ansuered: 'Jeh,' he seide, 'lyfte ȝou of þe watere for penaunce. Ac anoþer þing is in erþe amonges ȝou þat ȝe ne knowe nouȝth, he þat ne haþ no pere, & þat  
35 is digner & more worþi þan ich am, þat schal ȝou baptize in þe Holy Gost. And he schal iugge all men for suich as he findeþ hem, and he schal hem ȝelden mede after þat þai haue deserved it.' And in þat tyme com Jesus fram

18. [what] þat hij schulde do]. Cf. *infra*, l. 24. 21. þ[o]: þe.  
36. he] above the line.

\*[p. 4, col. 2.]



Nazareth to þe flum Jurdan forto be baptized of Jon þe Baptyst. Ac seint Jon defended hym & seide þat it bifel bettere hym to be baptized of hym, þan Jesus of hym. And Jesus ansuered & badd hym done it, for also mychel as it bifel to hem to done, to ȝiuen oþer ensample of al 5 manere þing, & namelich of lowenesse. And þo baptized John Jesus. And whan he was baptized, and was in praiere for hem þat resceyueden baptizinge in his name, so com þe briȝthnesse of heuene & þe Holy Gost, & alizth wipinne hym. And þe vois com fram heuene of God his 10 fader & seide to hym: 'þou art my dere son, of wham ich am wel apayed.' And Jesus was þo entred in his prittide wyntere of elde, & ȝu<sup>e</sup> wenden men þat he hadde ben Josephes son.

## § 8 Of þe fastynge of oure lorde Jesu Crist.

**A**lso suiþe as Jesus had esceyued witnesse of al þe 15 Trinite at his baptizinge, so ledd hym þe Holy Gost, þat he was fro þe folk in desert forto be tempted of þe deuel. And whan he hadde ybe wip þe wilde sauage bestes in fastynge fourty daies & fourty nizttes, þan bigan he forto haue 20 hunger. And þo cam þe deuel to hym & seide: 'ȝif þou art Goddes son, þan make bred of þe stones þorouȝ þine owen word.' And Jesus ansuered hym & seide þat man ne liueþ nouȝth onelich in bred of bodilich sustenance, ac God may þorouȝ his comaundement hole- 25 lich susteine man. After þat toke þe fende hym & ledd hym to an heiȝ mountayne, and schewed hym wodes & feldes & tounes & alle þe feire þinges of þis werlde, & hiȝth hym þat he wolde ȝiue hym all þat he seiȝ wip þat he fel adoune & honoured hym. Þo ansuered Jesus & 30 seide: 'Goo þou, Sathanas; for it is writen þat man schal honoure & serue God onelich.' Þo tok þe fende hym & brouȝth hym to Jerusalem, & sette hym pere vpon a pyler onheiȝ in þe temple, & seide to hym ȝif he were Goddes son þat he alizth adoune, for God hym hadde so 35

17. [þe]: to.

18. [whan] in the margin.

29. [þat] þat þat,

bihoten by Daudid þe prophete þat his \*aungel schulde \*<sup>[p.5,col.1.]</sup>  
 hym here ouer al, þat he ne hyrte hym nouȝth. And  
 Jesus answered hym and seide: 'God it defende þat man  
 schulde hym assaye forto helpen ȝif he wolde be saued, ac  
 5 helpe hym self.' þo left þe fende hym þere, & þe aungels  
 comen doune fram heuene & serueden hym in al þinge.

§ 9 Of þe first disciples þat Jesus had wiþ hym.

10 **S**þþen þat suete Jesus was þus in desert he com  
 aȝein to seint Jon þe Baptist, & Jon also swiþe  
 a[s] he saghȝ hym he seide: 'Loo, here Goddes  
 lombe, þat doþe away þe synne of þe werlde. þis is  
 he þat ich spak of, þat a man schulde come after me  
 þat was tofore me. And forto schewen hym, so com  
 ich forto baptizen hym, as þe folk & ich seizen þe Holi  
 Gost aliȝth wiþinne hym in liknesse of a white culuer; & þat  
 15 was tokne forto knowe Crist. And me he ȝaf þe Holy Gost  
 whan he sent me to baptizen. & perfore ich segge þat þis  
 is Goddes son.' A noþer tyme stode John & two of hise  
 disciples & seizen whare Jesus ȝede, & he seide: 'Loo  
 whare geþ Goddes lombe!' And þe disciples ȝeden to  
 20 Jesu and asked hym where þat he woned. & Jesus ledde  
 þem hom to his jn & herberewed þem þat niȝth; for it  
 was passed ouer none. þat on of þem two was Andrew,  
 Simondes broþer. And he went & souȝth Simonde, his  
 broþer, & tolde hym þat he had founden Crist, & brouȝth  
 25 hym to Jesu. And also suiþe as he seiȝ hym, he seide  
 hym þat he was Simond, Johannes son, & þat he schulde  
 hote Peres. And on þe morne cleped Jesus Phelip, þat  
 was her cosyn of Bethsayda, & sippen fonde Philipp  
 Natanael & tolde hym þat he hadd founden Crist, & ladde  
 30 hym to Jesu. & whan Jesus hym seiȝ he seide: 'þou art  
 a riȝthful Jew in whom no treccherie nys.' And þan spak  
 Natanael & asked Jesus hou þat he knewe hym. & Jesus  
 seide hou þat he hadde seizen hym vnder a fyge tree to-  
 fore þat Phelip cleped hym. And þan seide Natanael:  
 35 'Maister, þou art Goddes son, & þou art kyng of Jsrael.'

19. geþ] geþ ges.



And Jesus hym ansuered & seide : 'Leuestou it for ich seide þe þat ich þe seiȝ vnder þe fygere? More þan so mychel schaltou sene, for þou schalt se þe heuene vndo & Goddes angels mounten & aliztten vpon me.'

§ 10      Hou Jesus made wyne of † water.

**P**e pridde day com Jesus in to Galilee, & was ladde vnto a feste wip hise disciples þere his moder was. And so bifel þat þere failed wyn. And his moder seide hym þat hij hadde no wyne. And Jesus seide þat þe [hour] was nouȝt ȝut comen þat scholde schewe his power. & þo bad his moder to þe seruauntȝ þat hij scholden do al þat he badd hem do. Now were þere sexe \*boketes þat þe gode man & al þe meigne wesshen of, euerilch of þe mesure of þre galouns. And Jesus bad hem þat hij schulde fullen hem ful of water. & hij fulden hem ful as suiȝe. & Jesus bad hem taken hem vp and beren hem to hym þat was chief of þe fest. & hij nomen hem vp and beren hem forth. And as suiȝe as þe gode man hadde dronken þere of, he cleped þe botiler to hym and seide : 'Euerych wise man setteȝ first þe best wyn, & whan þe men beȝ dronken þan pai setten forȝ þat is lesse worpi. & þou haste kepte þe best wyne euer tyl now.' Þis was þe first miracle þat Jesus dude. & for þat leueden hise disciples in hym.

§ 11      Hou þat Jesus hym bare whan þat he schewed hym first.

**S**ijpen went Jesus wip his moder & wip his disciples in to Capharnaum & duelled þere a while. And also swiȝe, atte fest of estren, he went hym in to Jerusalem, & com wipinne þe temple and fonde þere hou men solden oxen & schepe & culueren for to offren. & he seiȝ þere sitten þe chaungers of þe moneye forto maken her chaunge. And Jesus made scourges of cordes & drof hem out vchon and

† of] & deleted, and of written above the line.  
4. me] men.      9. [hour] : man.



her bestes, & schadde her moneye & caste adoune her  
 boordes. And to hem *pat* selden *pe* culueren he badde  
 hem done hem away, and *pat* hij maden nomore his faders  
 hous an hous of marchaundise. And his deciples recorde-  
 5 den *po* *pat* it was writen *pat* *pe* solace of *pe* hous scholde  
 hote Cristes flessch. And *pe* Jewes seizen hou *pai* demeden  
 hym, and *pan* asked hij hym what tokne *pat* he shewed  
 hem & where he lerned *pat* he hadde power forto do so.  
 And Jesus ansuered hem and seide *pat* *pe*[i3] hij destrued  
 10 *pe* temple he wolde make it azein in *pe* pridde day. And  
*pe* Jewes ansuereden hym azein & seiden *pat* *pe* temple  
 was in makying sex & fourty 3ere, & *pat* hij miztten  
 nou3th leuen *pat* he mizth do so, ne so sui3e make it  
 azein. Ac hij vnderstoden of *pe* temple *pat* was made of  
 15 ston, ac he seide *pat* of *pe* temple of his owen bodi. And  
 also as he was *pere* at *pe* fest of pask many on leueden on  
 hym for his merueiles *pat* he dude. Ac he ne trusted  
 noþing in hem, for he wiste wel her hert and her pou3th.  
 Now was *pere* *po* a prince of Jewes, a Pharisewe, *pat* men  
 20 cleped Nichodemus. & he com by nizth tyme to Jesu &  
 seide hym *pat* he wist wel *pat* he was a Goddes halue, for  
 whi noman mizth do *pe* miracles *pat* he dude bot 3if God  
 were wip hym. And Jesus hym seide *pat* he more moste  
 bileuen, for whi no man mizth entren in to *pe* blis of  
 25 heuene bot 3if he were ybaptized in water and porou3 *pe*  
 \*Holy Gost ybore anoþer tyme. And as Moyses arered *pe* • [p.6,col.1.  
 neddre in desert forto saue *pe* folk, also bihoued nedes *pat*  
 he were heizjed on cros *pat* alle *pat* leued on hym schulden  
 be saued. For so, he seide, loued God *pe* werlde *pat* he  
 30 3af his son *pat* alle *pat* leued in hym schulden haue lyf  
 wip outen ende. For whi God ne sent nou3th his son in  
 to *pe* werlde forto dampne it, bot he sent hym forto sauen  
 it. & who so leueþ in hym ne schal neuer be dampned.  
 And who so leueþ in hym nou3th he schal sone ben  
 35 ydampned, for as mychel as he leueþ nou3th in Goddes  
 son. And pis is *pe* skyl of the juggement, *pat* God hym  
 sent lizth in to *pe* werld & *pe* folk loued more derkenesse  
*pan* lizth, for her dedes weren wicked. & who so doþ

9. *pe*[i3]: *pe* in margin.

yuel he hap leuer derkenesse þan briȝthnesse, þat he ne be  
wiptaken. And who so dop wel, he comeþ boldelich to  
þe lizth. & who so dop so, it semeþ wel þat hij beþ  
wip God.

§ 12 . Hou seint John bad Jesus Crist wende  
a3ein.

**A**fter þat com Jesus in to Jude wip his deciples & 5  
baptized þat folk. & John by þat oper half bap-  
tized þe folk also. And alsone comen þe Jewes  
to Jones deciples & seiden þat Jesus baptizing  
was better þan was here. And hij comen to John  
& tolden hym þat he þat he baptized in þe flum 10

Jordan baptizet in Jude, and al þe folk leften her baptizing and went to his. And John hem answered & seide þat hij wisten wel what he hem hadd tolde tofore hande oftentimes, þat he nas nouȝth Crist ac he was sent tofore hym, & seide þat Jesus was as þe 15 spouse & he riȝth as is frende, & þat he had gret ioie þat Jesus was more aloued þan he. For it bihoued nedes þat Jesus wex & þat he vnwex. For whi as mychel as it is bituene heuene and erþe as mychel was bituene hem. For whi God his fader hadde ȝouen hym þe Holy Gost 20 wiþ outen measure, & al þing he hadde in his power. And þerfore who so leued in hym he schulde haue þe lyf wiþouten ende. And who so leued nouȝth in hym he ne schulde neuer see þe blis þat euer schal laste, ac God schulde euermore be wroth wiþ hym wiþouten ende. 25

§ 13      Hou Jesus left Jude & went in to  
Galilee.

**A**fterward com John þe baptist & reproued Heroudes, þe kyng, of alle his wycked dedes þat he dude, & namelich of þat he hadde byrest Phelip, his broþer, of his wyf & hadde hire spoused. And Heroudes hym name & dude hym bynde & kast 30 hym in prisoun. And alle þat weren in his court duden mychel after John þe baptist, & hadden

28. *byrest*] changed to *byrefde* by a later hand.



slayn hym in haste bot pai dredden mychel pe folk.  
 And namelich \*his wyf waited hym euere forto slee, ac •[p.6,col. 2.]  
 sche ne mizth nouzth com perto for as mychel as pat  
 Heroudes hym kepte alway, for pat he dredde hym  
 5 mychel—for he wyste wel pat he was a goode holy man  
 & a sop prophete. And as sone as Jesus herde pat John  
 was enprisoned & pat pe Pharisewes gruchcheden pat he  
 baptized so mychel folk, po lefte Jesus Jude & wente in  
 to Galilee. Now bihoued hym passen porou3 a manere  
 10 of folk pat was cleped Samarithanes, pat in on half weren  
 Jewes & in anoper half hij weren payens: so pat he  
 com biside a cite pat hizth Sykar, and he sette hym  
 bisyde a welle. And as he satt biside pat welle, & his  
 deciples weren wente in to pe toun forto bugge her mete  
 15 —for it was nei3 myd day of pe day—so com pere a  
 womman of pe Samarithanes forto fecche water, & Jesus  
 bisou3t hire pat sche wolde 3iue hym a drynk. & sche  
 ansuered hym & seide, hou mizth sche 3if hym to drynk  
 suppen pat he was a Jewe and sche a Samarithane?—  
 20 for pe Jewes ne eten nouzth ne drynken nouzth wip  
 hem. And Jesus hire ansuered and seide 3if pat sche  
 wyst what he were, sche wolde biseche hym pat he 3eue  
 hir water quyk. And pe womman hym ansuered pat pe  
 welle was depe and sche nadde nouzth whar wip pat  
 25 sche mizth drawe water. And sche asked hym where he  
 scholde haue water quyk, for he nas nouzth more worpi  
 pan was Jacob pe patriark pat made pat welle & mizth  
 do wip pat water what he wold, and lete his bestes  
 drinken. And Jesus hire ansuered & seide pat who pat  
 30 dronke of pat watere he scholde anoper tyme haue prust;  
 ac who so dronke of pat water pat he wolde 3iuen, he  
 ne schulde neuer haue prust. And pe womman hym  
 ansuered on scorne & seide: ‘Sir, 3iue me of pat water.’  
 po bad Jesus hire pat sche schuld fecche hire house-  
 35 bonde & comen azein. & sche seide pat sche nadde none  
 housebonde. & Jesus hire ansuered & seide pat sche seide  
 sop, for sche had yhad fyue housebondes & he pat helde  
 hire nas nouzth hire housebonde. And sche retourned  
 to oper wordes also sui3e & seide: ‘Sir, ich see wel pat  
 40 tou art a prophete. Nou telle me wheper it is bettre



forto honouren here, oiper vpon þe mount Garazim, as  
 deden oure auncestres, oiper in Jerusalem? And Jesus  
 hire seide þat þe tyme was comen þat man þurte neuer  
 recche noiper of þat on ne of þat oþer, bot þat men  
 honoure God & þe Holy Gost in alle stedes. Þo ansuered 5  
 þe womman & seide sche wiste wel þat Crist scholde  
 sone comen & scholde hem wissen & techen al þat hij  
 scholden done. And Jesus seide þat it was hym self.  
 •[p.7,col.1.] Wip þat \*comen his disciples fram þe citee, and hadden  
 gret wonder þat he spak wip þe Samarithane; ac non of 10  
 hem ne asked what he asked of hir. And sche lefte  
 þere hire boket & went hire to þe citee, & tolde to þe  
 folk þat sche hadd founden a man þat hadde hire tolde  
 of all hire dedes þat sche had don in pryete, & bi-  
 souzt[h] hem þat þei zeden forto witen zif it were Crist 15  
 oiper it nere. And þat whiles his deciples bisouztten  
 hym forto eten. And he ansuered hem þat he hadde  
 suich mete forto eten þat pay nyst nouzth of. And  
 þan asked ilch oþer zif any man hadde brouzth hym any  
 mete. And þan tolde he hem þat his mete was holelich 20  
 forto do þe wille of God þat hym sent in to erpe. And  
 þo comen þe Samarithanes to hym and leueden many in  
 hym þorouþ þe segginge of þe womman & bisouztten  
 hym þat he wolde entren in to þe citee. And he entred  
 and dwelled wip hem tuo dayes. & many leueden in hym 25  
 for his sarmoun & seiden to þe womman: 'Nou ne leue  
 we it nouzth for þi word, for we it haue yseiþe oure self  
 & herde þat he is soþfast prophete and saucour of þe  
 werld.' And þe þridde day went Jesus out of þe cite and  
 com in to Galilee, & seide þat euerych prophete is werst 30  
 honoured in his owene cuntre þan in oþer strange  
 cuntrees. And for þan þat hij hadden seizen þe  
 myracles þat he þere hadde don & at þe paskes in  
 Jerusalem, so was he resceyued of þe folk of þe  
 cuntre. 35

14-15. *bisouzt[h]*: *bisouztten*. 32. *for þan*] *nouzth for þan*.  
 33. *at*] above the line.

§ 14 Hou pat Jesus heled þe prouostes son.

5 **A**fterwardes com Jesus in to Chana Galilee pere pat he had made of þe water wyn. And þe prouostes son was sek of Chapharnaym. And þilk prouost, þo he herd pat Jesus was comen in to Judee, he com to Jesu and bisouȝth hym to wende in to Chapharnaym to hele his son. And Jesus reproved hym and seide þat hij nolde nouȝth leuen in hym bot ȝif hij seiȝen hym do miracles. And þe prouost bisouȝth hym to haste hym suiȝe & go forþ  
10 wiȝ hym er þat his son were ded. And Jesus hym ansuered and seide þat his son was hole and fere. And he leued þat Jesus hym told and ȝede hym forþ. And as þat he com to Chapharnaym his sergeauntȝ comen aȝeins hym and tolden hym þat his son was hole and warissched.  
15 And he asked what day þat his son was warisched. & hij ansuered hym and seide þat atte houre of mydday had hym leten þe maladye. And þo vnderstode he wel þat it was þe selue houre þat Jesus seide he was warisched. And fram þat tyme forþwardes he bileued in Jesu, and al  
20 his meynne.

§ 15 Hou pat Jesus preched in þe schippe to seint Peter ȝapostle.

\* **S**ȝpen com Jesus to þe see of Tyberye, and mychel \* [p.7, col.2.  
folk hym siwed forto here his sarmoun. And þo were pere tueye schippes houende biside on þe water, and þe fysshers weren went out forto  
25 wasshe her nettes. And Jesus entred in to on of þe schippes, þat was Simondes faders, and bisouȝth hym þat he stired þe schip a litel fram þe londe. And so he sat in þe schipp and preched to þe folk. And whan þat he hadd fynysched his sarmoun,  
30 he bad hym styre þe schipp in to þe depe and leggen her nettes. And Simond hym ansuered and seide þat hij hadden al niȝth trauailed & ne hadden ytake riȝth nouȝth, ac vpon hise wordes hij wolden legge in her nettes. And

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also suiþe as h[e] hadde yleide jn his nette, he toke so mychel fysch þat his nette to brake. And he clepid James & John, þat weren 3ebedees sones and weren Simondes felawes. And hij comen forto helpen hym, and fylleden boþe schippes so ful þat hij weren in poynt 5 forto drenchen. And whan Symond seiþ þat, he fel on knees to Jesu & bisouþth hym þat he 3ede out of þe bote for he it was þat was synful. And all hij weren agast of þe takynge of þat fysch. And Jesus answered to Simonde and seide: 'Haue no drede'; for he schulde 10 fysch after men fram þat tyme forþward. And hij also suiþe brouþten he[r] schippes to þe londe and leften al þat pai hadden & foloweden Jesum awhile. And siþen hij retourneden hem azein to her myster, euer til Jesus hem cleped anoþer tyme. 15

# § 16 Hou þat Jesus com in to Nazareth.

**S**iþen com Jesus in to Nazareth þere he was norissched. And he aros vp on a saterday in þe synagoge and redd a lessoun of Ysaye þe prophete, þat was of þe godenesse of Jesu Crist. And he tolde hem þat it was of hym self þat þe prophetes 20 hadden oft yspoken. And hij granteden wel and beren hym gode witnesse, and bihelden inderlich his fair berynge and hadden gret wonder of his suete wordes, and seiden amonges hem: 'What! Nys nouþth pis Josephes son?' And Jesus hem answered and seide 25 þat hij miþhten þan seggen þat he dude in þe cite þe deuels craft as he hadde don in opere stedes; bot þat, he seide, miþth he nouþth don: for whi no prophete is so mychel honoured in his owen cuntree as he is in straunge cuntrees. And for pi þe elde prophetes þan 30 maden hem straunges oiper wiser þan hij duden to her owen folk. For Elye þe prophete was nouþth sente to no widow of Jsrael whan þe hunger lasted þre 3er & an

\* [p.8,col.1.] \* half, ac to a widewe þat woned amonge payenes in þe cuntre of Syches, þat sche miþth be releued by hym; ne 35

1. h[e] hadde] hij hadden.

12. he[r]: hes.



Elize þe prophete ne heled no mesel of Jsrael, bot Naaman  
pat was payene and Surryen. And whan þai herden þis,  
hij wexen all wroþe and stirten up & caccheden hym  
out of þe toun, and ladden hym upon þe angled side of þe  
5 heiȝ mounteyne and wolden haue done hym tumble  
adoune. And Jesus passed þorouȝ hem and ȝede forþe  
his weye fram hem.

§ 17 Hou þat Jesus cleped seint Peter and his  
felawes.

10 **Þ**o bilefte Jesus Nazareth and went hym in to  
Capharnaym & bigan baldelich for to prechen  
and to techen men to do penaunce for her synnes,  
& seide þat þe blis of God was neiȝ hem þat  
wolden leue stedfastlich of þe comynge of Jesu  
Crist. And sippe com Jesus goende by the see  
of Tyberye, and seiȝ Simondes fader and Andrew  
15 his broþer fyschande in þe see. And Jesus hem cleped  
to hym and seide hem þat hij comen & foloweden hym,  
and he schulde make hem fysshers to fysshen after men.  
And hij also suiþe foloweden hym, and leften her botes  
and her nettes. And as Jesus ȝede a litel forþermore,  
20 he seiȝ James & John his broþer wiþ ȝebede, her fader,  
dressande her nettes, & he cleped hem. And hij leften  
also suiþe her nettes and her fader wiþ her seruauȝtȝ,  
and foloweden Jesum.

§ 18 Hou þat Jesus kast a fende out of a man.

25 **A**fter þat entred Jesus wiþ hem in to Chapharnayn,  
& com in to her temple vpon a saterday. And he  
bygan to prechen þat al þe folk had gret wonder  
þerof. Now was þere a man amonges hem þat  
hadde a fende wipin hym. And þe fende bigan  
to crie, & asked Jesu ȝif he were comen for to  
30 cacchen hym away and oþer fendes out of þe londe  
er þat her tyme com, and seide þat he wȝst wel þat he

30. *hym]* *hym out*; *out* deleted by a stroke.

was Crist. And Jesus comaunded hym *pat* he helde hym stille. And *pe* fende fleiz out of *pat* man also suiþe, & alle *þo* *pat* it seizen so weren abayst. And *þis* tiping went aboute al *þe* cuntree. And Jesus went hym *þo* out of *þe* synagoge and com hym to Petres hous wip seint 5 James and seint John. And Petres wyues moder was *pere* in a stronge feuer, & hij bisouztten alle for hire. And Jesus hire name by *þe* honden & made hire hole, & sche aros vp also suiþe & *þede* and *serued* hem. And also sone as *þe* sonne was gon to rest, so comen alle *þe* 10 seke & *þe* dombe & *þe* blynde & wode men *pat* were ybounden of *pat* citee to Jesus *jn*. And he touched *þem* and hij weren all hole. & *þe* fendes *pat* Jesus drof to-  
 \* [p.8,col.2.] forne hym \* so criden & seiden, certes *pat* he was Goddes son. And Jesus hem comaunded to be stille and leten 15 her crynge, & *pat* hij ne maden it nouȝth coup. And al on *þe* morne Jesus went priuelich in to desert for to honouren and preye. And seint Petre went to sechen hym wip his oper felawes, and tolde hym *pat* al *þe* folk hym wayted. And *þo* com Jesus aȝein to *þe* folk. And 20 whan *þe* folk hym hadde yfounde, hij wolde haue holden hym wip strengþe *pat* he ne *þede* eftē fram hem. And Jesus hem seide *pat* hym bihoued to preche in oper citees as wel as *pere*, & went hym forþ prechyngē & chascyngē *þe* fendes toforne hym þorouȝ out al Galile. 25

§ 19 Hou *pat* Jesus enchasced sex þousande & sex hundrep and sexti & sex fendes, and after passed hym ouer *þe* se.

**p**o seiȝ Jesus *pat* so gret pres of folk folowed hym, he comaunded his disciples *pat* hij scholden wende & passen *þe* see of Tyberye toward *þe* cuntre of Galilee in Gerasa. And as he *þede* towards *þe* schipp, a maister seide he schulde folowē hym 30 whider so he *þede*. And Jesus hym ansuered & seide *pat* he nadde no stede proprelich his owen forto wende to. 'For whi<sup>i</sup>,' he seide, 'þe briddes habbep

16. nouȝth] nouȝth so; so deleted by dots.



her nestes & þe foxes han her holes, and ich ne habbe  
nouȝth where onne þat j may reste myne hede.' And þo  
to anoper maister Jesus spak & bad þat he schulde hym  
folowen. And he answered & bisouȝth Jesum þat he  
5 miȝth go fyrst and birizen his fader. And Jesus hym  
answered & bad hym lete þe dede men buriȝe þe dede  
bodies, and þat he ȝede forto preche þe blis of God.  
Anoper maister pere was þat seide þat he wolde serue  
Jesu, bot he bisouȝth hym þat he miȝth wende hom &  
10 ordeyne his pinges and his hous. And Jesus hym  
answered and seide þat noman schulde legge hende on  
plouȝ and loke byhynde hym; for þat ne were no couen-  
able ping to þe blis of God. And whan Jesus com to  
þe schipp wiþ his disciples it was neiȝ euensong tyme.  
15 And Jesus schipp went forþ wiþ oper schippes by þat  
water, and pere com a suiȝe stronge storme of weder þat  
alle þe schippes weren neiȝ ful of water and in þe poynt  
to adrenchen. And Jesus was þo a slepe bihinde in þe  
schipp in an oriole. And his disciples comen to hym  
20 and awoken hym, and bisouȝtten hym þat he saued hem  
þat hij were nouȝth perissched. And Jesus hem axede  
þan whare was þan her bileue. And þo were pai alle  
sore adradd. And also suiȝe Jesus comaunded þe wynde  
and þe see forto be stille and \* þat he ne blew nomore; \* [p. 9, col 1]  
25 and also sone it was stille. And alle þe folk hadden gret  
merueile þat þe wynde and þe see weren so stille and so  
bowȝeande to his wille. And also swiȝe as he was ariued  
to þe londe, so comen tweye fendes out of þe graues,  
proude & wel stoute, so þat noman durste passen for hem,  
30 ne no stede myȝth holden hem. And alway stooden pilk  
tweie fendes in þe kreuesses of þe roche, criande and  
ȝellande and betande hem self aȝayn þe harde roche. And  
also swiȝe as pai seiȝen Jesu, hij lopen aȝeins hym and  
fellen adoun & honoureden hym, and chargeden hym a  
35 Goddes halue þat he ne drof hem nouȝth out of þe  
cuntree. And also þe fendes bisouȝtten hym þat he ne  
drof hem nouȝth in to helle—for he badd hem gon. And  
þe fendes bisouȝtten hym þat he ne tourmented hem  
nomore. And Jesus hem asked hou many pai weren.  
40 And þe fendes answereden and seiden þat hij weren a



legioun. (pat amounted sex pousande and sex hundrep  
and sexti and sex.) And hij bisouztten hym pat he  
wolde suffren hem to entren in to swyne pat hij miztten  
passen þe mountaynes. And Jesus graunted. And hij  
þo entreden wipinne swyne, and also swipe pai lepen and 5  
ronnen and adrencheden hem seluen in þe see wel in to  
two pousande. And þo þe hirdes seizen pis hij flowen  
to þe citee and to þe tounnes aboute, & tolden of þe  
aueynture pat was bitydde of þe fendes and of þe swyn.  
And þo comen þe folk alle lepande to Jesu and founden 10  
a fende sittande att Jesus feete, ycladde and al hole.  
And hij weren all abayscht pereof, and alle hij bisouztten  
hym pat he went his way fer out of pat cuntree, so mychel  
drede pai hadden of hym. And Jesus went hym in to  
þe schipp, and þo pat warissched weren and al hole of her 15  
yuel, bisouztten hym pat pai myztten hym folowe. And  
Jesus badde hem dwelle and abide and tellen þe folk of  
þe cuntre hou pai weren delyuered of þe legioun of þe  
fendes. And hij wenten ouer al þe cuntree and tolden  
hou Jesus hem hadde warissched. And whan Jesus com 20  
in to Galilee alle þe folk comen to hym, for pat hij  
hadden gret longyng to his comyng.

§ 20 Hou Jesus saued a man pat was paralytk,  
and cleped to hym seint Mathew.

•[p.9,col.2.]

**Þ**o com Jesus in to Capharnaum and \*preched in an  
hous. And pere com so mychel folk and so many  
maistres and so many Phariseus and seten aboute 25  
hym pat noman myzth come to hym. And wip  
pat comen foure men and brouztten a seeke man  
paralytk in a bedde, and wolden han brouzth hym  
in and leiden hym tofore Jesu. And þo pai seizen  
pat pai mizth haue none entre for þe folk and for þe pres 30  
pat pere was, hij cloumben on pat hous and vnpakkeden  
it and maden a gret gappe, and þorouþ þe couples of þe  
hous hij leten þe paralytk adoune tofore Jesu. And  
Jesus, wan he sauþe her bileue, he seide to þe paralytk

5. lepen]? lopen,

13. hym] above the line.

pat his synnes were forziuen. And þe maisters seiden  
 pat he misdede, for whi he dude pat God ne fel nouȝth  
 to do, and pat was to forziuen synne. And Jesus vnder-  
 stode also swiþe what hij þouȝtten and asked hem whi  
 5 hij þouȝtten yuel. For whi also liȝthlich miȝth he forziue  
 his synnes as forto sauē hym of his yuel. 'And þat ȝe  
 witen wel þis,' he seide, 'þat ich haue power in erþe to  
 forziue synnes, Arise vp,' he seide to þe paralytik, 'and  
 take þi bedd and bere it hom wiþ þe.' And also swiþe  
 10 he aros vp and tooke his bedde toforne hem alle and bare  
 it hom. And he hym self and al þe folk þonkeden God  
 pat he hadde ȝouen Jesu swich power. And þo went  
 Jesus forþ by þe coste of þe see, a[n]d al þe folk hym  
 folowed, and he hem þo bigan to preche. And as he  
 15 com aȝein by þe toun he seiȝ a man ioynen a fatte, þat  
 hiȝtte Mathie Leui. And Jesus hym badde þat he it  
 vndede. And he also swiþe bilefte alto gyder and ȝede  
 wiþ Jesu, and made hym a gret gaderynge of folk in his  
 hous. And many puplicanes and oper synful men comen  
 20 & eten wiþ Jesu and wiþ his deciples. And þe maisters  
 and þe Phariseus comen and axeden of Jesus disciples  
 whi pat he ete wiþ swich folk. And Jesus answered &  
 seide þat he com forto clepe synful men to penaunce  
 & none riȝthful men. For whi þe hole man ne haþ no  
 25 nede of leche ac þe seeke man haþ myster, and God haþ  
 leuer pyte and mercy þan vengeaunce. Þo comen seint  
 Jones disciples þe baptyst, and þe Ph[a]riseus, þat  
 fasteden, and axeden whi Jesus disciples fasteden nouȝth  
 as þat hij duden. And Jesus ansuereð hem and seide  
 30 þat it ne bifel nouȝth þat felawes þat weren at þe bride  
 ale schulden fast *perwhile* þat þe feste lasted, \*ac it schulde  
 come þe tyme þat þe bridale schulde reste & þan schulden  
 hij fasten. And on oper half he hem seide þat no wise  
 man makeþ none olde cloþes of newe cloþes, for whi þe  
 35 newe cloþ wolde tere þe elde & þan were it wers. Ne no  
 wise man doþe þe newe wyn to þe elde lyes, for boþe hij  
 scholde perisschen. Ne noman þat haþ goode elde wyn  
 nyl drynke of þe newe wyn, for þe elde likeþ hym bettre.

\*[p. 10,  
col. 1.]

13. a[n]d: ad.  
rubbed surface.

21. axeden] axe- touched up over  
27. Ph[a]riseus: phiriscus.



§ 21 Hou Jesus reised a man fram dep to lyue &  
warissshed a womman.

**A**nd þo Jesus hadde þem þus yseide so com þere a  
prince pat hiȝth Jayrus, & fel on knees to Jesus  
feete & honoured hym & bisouȝth hym pat he  
scholde come & touche his douȝtter pat was þanne  
[neiȝ dede]—& he ne hadde no childe bot on. 5  
And Jesus aros vp also swiȝe and ȝede wiȝ hym,  
& his deciples hym foloweden and gret pres of  
oper folk wiȝ hem, and a womman pat hadde þe flux  
bledande twelue ȝere (pat vȝe þe elde lawȝe non swiȝh ne  
schulde come in no cite amonges no men). And so þan 10  
hadd pat womman dispended in leches al pat sche hadd,  
and hir nas nouȝth bot þe wers. So bitydd pat þis  
womman com in þe prees among þe folk & touched þe  
clopes of Jesu, for sche seide to hir self ȝif sche myȝth  
touchen þe skirtes of Jesus mantel pat sche scholde ben 15  
hole. And Jesus wiȝstode and asked who touched hym.  
& none of alle wolde ben aknowe. & seint Peter answered  
& seide pat it was gret wonder pat he wolde asken who  
pat hym touched, for why al þe folk þan presed on hym  
& aneiȝed hym. And Jesus seide he wiste wel pat summe 20  
hym hadden touched, for whi he hadd a vertu pat was  
gon fram hym forto helen sum wiȝth. And Jesus stode  
stille & bihelde who it was. And þe womman, whan  
sche seiȝ pat sche ne myȝth nouȝth ascape, she com  
quakeand & fel on knes to Jesus feet and criede hym 25  
mercy & tolde tofor al þe folk hou hir was bitydde.  
And Jesus badde hir wende in pays, for her trewe bileue  
hadde hire saued. And whan Jesus hadd þus yseide, so  
comen þe princes sergeauntes and tolden hym pat his  
douȝtter was ded, and pat he ne trauailed Jesu nouȝth for 30  
hire forþer. And Jesus, whan he herde þis, badde hym  
pat he ne dreden hym nouȝth, bot pat he leued sted-  
fastlich pat he miȝth hire helen, & he schulde hire sauen.  
And whan Jesus com in to þe prynces hous, þan fonde he

5. [neiȝ dede]: cf. *Later Wycliffite Version*, Mk. v, 23, nyȝ deed.  
24. com] c nearly defaced.



\* [p. 10,  
col. 2.]

## § 22

15

§ 23      Hou þat Jhesus was despised in his  
owen cuntree.

**S**ijþþen went Jesus in to his owen cuntre, to Nazareth, wiþ hise deciples, and preched in þe tounnes aboute. And þe folk had gret wonder of his wytt and of his werkes, & bigunnen forto speken amonges hem & seiden: 'What! Nys þis nouȝth Josepes son, þe carpenter, & Maries? And þe men & þe wymmen of his kynde, ne sitten hij nouȝth alle here amonges vs?' & alle þus hij seten & despiseden hym amonges hem. And Jesus hem ansuered & seide þat prophetes weren ouer al honoured saue in her owen cuntre, & namelich [bi] þo þat scholde ben her frendes & her aqueyntes. And þus weren hij so mysbi-leuande þat he ne myȝth nouȝth helen þere bot wel fewe, & þat was þorouȝ touchynge of honden. And Jesus hym schewed so þat hij hadden alle merueile þere of.

§ 24      Hou þat Jesus ches hym his  
twelue apostles.

\*[p. 11  
co. 1.]

**A**fterward went Jesus precheande ouer al þe contre of Galilee. & so mychel folk hym folowed of alle þe londes abouten, \* & so many seek weren brouȝth, þat hij ne miȝten nouȝth alle comen to hym. And þo went Jesus vpe þe mount of Thabor forto honouren, and al nyȝth he dwelled þere in orisounes. And vpon þe morowe he cleped his deciples to hym & ches hym þere þe twelue apostles. And seint James & seint John he cleped his Boanerges (þat is also mychel as þe þonder sones). And whan he hadde chosen þe tuelue apostles & hadde hem yne[mp]ned, he deliuered hem þe ten comaundementȝ of þe newe lawe—nouȝth þorouȝ destresse, ac þorouȝ þe manere of biheste—& seide: 'Yblissed be þe gostful pouere: for þe blis of heuene so is hires. Yblissed be þe bonair: for hij schullen haue þe londe. Yblissed ben [hij] þat wepen: for hij

25. sones] sounes.

26. yne[mp]ned: ynepmned.



schullen be confortd. Yblissed ben hij *pat* desiren  
 rīzthfulnesse as in mete & in drynk: for hij schullen be  
 filde. Yblissed ben hij *pat* ben merciabie: for hij schullen  
 haue mercy. Yblissed ben hij *pat* han clene hertes: for  
 5 hij schullen seen God. Yblissed ben hij *pat* louen *pes*:  
 for hij schullen ben cleped Goddes sones. Yblissed ben  
 hij *pat* habbeþ schame & anoyze for rīzth: for hīren is þe  
 blis of heuene.' And whan he hadde þus yseide, he  
 turned his wordes to þe apostles and gan hem teche, and  
 10 seide what hij schulden be, & seide hem *pat* hij mosten  
 be wel *profiter* and sikerer þan any of þe maisters oīper  
 þe P[h]ariseus of þe elde lawze: for whi þei weren þe  
 līzth of þe werld *pat* scholden techen alle oīper, & gouernēn,  
 & wissen. And whan Jesus hadd hem ytauȝth þe werkes  
 15 *profitelich*—what hij schulden do, & þe vnderstondyng  
*pat* hij scholden haue in her bileue, & hou hij schulden  
 fleīze þe fals prophetes *pat* wolden hem aspyen—þo went  
 Jesus doun wīp hem to þe folk *pat* hem abiden in a faire  
 pleyne.

§ 25 Hou *pat* Jesus warissched and heled alle  
*pat* comen towards hym in þe pleyne.

20 **W**han Jesus com amonges hem in þe pleyn, þe folk  
 preceden alle vpon hym forto heren hym speke,  
 & forto ben yheled & warissched of hym: for  
 whi o vertu so com from hym *pat* heled all þo  
*pat* hym toucheden. And þo bigan Jesus to  
 25 rehercen þe ten comaundementz & þe sarmoun  
*pat* he hadd *preched* to his apostles schortlich,  
 and seide hem *pat* hem byhoued to be of more stedfast  
 bileue þan hij *pat* weren of þe elde lawze, and *pat* hij  
 mosten louen her enemyes, and ben deboneire and suffrande  
 30 in alle pīnges, and done to eueryche man as hij wolden  
*pat* men duden to hem. And he seide \* *pat* hij mosten ben  
 swich in alle poyntz *pat* þe mysbileuande folk ne taken  
 no wicked ensample of hem, & *pat* hij scheweden her  
 Cristendom in dede, & nouȝth in woorde al one. And

\* [p. 11,  
 col. 2.]

. 10. *hem*] above the line.



atte ende he seide, pat po pat dyden pat pai herden of  
 hym ne schulde pai neuer ben ouercomen, nomore pan pe  
 hous pat hap goode foundement ne falleþ for wynde ne  
 for watre: bot pat pat hap fals foundement it ne may  
 suffre no tempest arst it freschlep and falleþ al adoune. 5

## § 26

Hou pat Jesus heled a mesel of  
 his maladye.

**W**han Jesus hadde hended his sarmoun he ȝede  
 adoun & com wip pe folk towards Capharnaym,  
 so com pere a mesel & honoured hym & fel adoun  
 toforne hym on his knees and seide: 'Sir, ȝif  
 pou wilt, pou myȝth make me hole.' & Jesus 10  
 hym touched & seide: 'J wil. Now be clene.'

And also swiþe he was al hole. And Jesus hym  
 badde pat he ne schulde telle it noman pat he hadde  
 hym warissched, ac pat he ȝede to offren pe offrande pat  
 he comaunded pat pei schulden offren pat wolden be 15  
 warissched and be clene. And he wente hym forþ and  
 tolde ouer al pe cuntre pat Jesus hadde hym warissched,  
 and made so mykel folk comen to Jesu pat he ne myȝth  
 nouȝth entren in to pe cite wip pat folk, and for pan nedes  
 he moste holden hym wip outen in deserte for pe gret 20  
 pres of pe folk: and ȝut com pe folk more & more in ilche  
 a syde to hym, bot many tyme he ȝede fram hem in to  
 desert forto honouren his fader in heuene.

## § 27

Hou pat Jhesus heled centurions seruant.

**U**pon a tyme pan entrede Jesus in to Capharnaym.  
 & comeþ a gret chyueteyn of an hundreþ kniȝttes, 25  
 payens, pat hadde pere a sergeaunt pat was smyten  
 wip pe palesie, and bisouȝth pe most honourable  
 Jewes of pe cite pat pai wolden biseche Jesu for  
 hym pat he wolde helen his seruaunt, for he was  
 hym wel leue and dere. And hij comen to Jesu 30  
 & bisouȝtten hym inderlich pat he wolde helen centurions

19. for pan] nouȝth for pan.

sergeaunt. And hij seiden hym pat it were wel worpi  
 pat he dude it hym, for whi he loued mychel þe folk, &  
 pat he hadde made a synagoge. And Jesus hem answered  
 and seide pat he wolde done it gladlich, & 3ede hym  
 5 piderwardes. And whan Jesus com nei3 þe hous þe  
 conestable sent hise frendes to Jesu, and sent hym \* bode \*[p. 12,  
col. 1.]  
 pat he ne schulde trauailen hym pider, for whi [h]e was  
 nou3th worpi pat Jesus come in his hous. Ac pat Jesus  
 wolde sigge pat he were hole, & þan wist he wel pat he  
 10 schulde be warissched : for oper wiztte it had ytolde hym  
 & his sergeaunt also, and he leued wel pat þe yuel schulde  
 passen away and he schulde ben hole, 3if Jesus it com-  
 aunded. And whan Jesus herde pis, he turned hym  
 and seide to þem pat hym foloweden : 'Jch ne haue  
 15 nou3th founden so mychel treupe in a Jew als in pis  
 payene. And ich 3ou sigge pat many paenes schullen  
 comen from ferre to þe blisse of God & schullen ben wip  
 þe patriarkes in rest, & pise wicked folk schullen be cast  
 in to þe pyne wip outen ende.' And þo seide Jesus of þe  
 20 conestable to hem pat weren sent to hym : 'Ri3th also be  
 it as he hap yleued.' & hij turneden hom & founden þe  
 sergeaunt warissched.

§ 28                      Hou pat Jhesus sent his twelue  
 apostles forto prechen.

25 **S**ijppen went Jesus þorou3 alle þe citees and þorou3  
 alle þe castels, prechande and warisschande þe  
 seek. And so mychel folk hym folowed pat hij  
 comen as it weren wery schepe pat weren ouer-  
 comen by þe weye. And þo cleped Jesus his  
 twelue apostles, and 3af hem power & my3th for to  
 dryuen away þe fendes & for to warisshen alle þe  
 30 seeke, and sent hem ouer al, and bad hem gon baldelich  
 among þe Jewes and prechen pat Crist was nei3 : and wip  
 outen any mede pat hij heleden al þe folk. And he bad  
 hem pat hij ne bere wip hem gold ne syluer ne oper godes  
 by þe waye, ne pat þai ne bere neiþer brede ne scrippe ne

7. [h]e : ne.                      23. þe] above the line.                      25. so] so so.  
 32. and wipouten] and wip outen and wip outen.



kirtels tweye ne staf, bot onelich hem self vpon fete and a 3erde in her honde. And whan pai comen to cite oiper to castel, axen pan who ware worpi to resceyuen hem, & pan gon & offre pere pardoun, and pere to duellen til pat hem liked to wende pennes. And pat hij eten and 5 dronken swich as men setten toforn hem. And 3if any man hem refused, pan badde he hem wende out of pe citee oiper out of pe castel, & pat [hij] schulden wyphen pe dust vnder her feete vpon her heueden in witnessynge pat hij ne hadden noping of heren. And he seide hem pat 10 Sodom & Gomorie schulden haue softer juggement pan hij schulden haue pat resceyued hem nou3th. And sippen warned Jesus hem of pe peynes & of pe tourmentyng \* pat hij schulden suffre for his loue. And he badde hem be wyse as seint Petre and symple as a douue. And at pe 15 ende he counforted hem and seide who so hadde stedfast bileue he schulde be saf, and hij pat hem resceiueden schulden haue also goode mede as hij pat resceiueden hyni sel[f], oiper God almy3tty, his fader. And po he hadde hem ytauzth what hij schulden done, & pus swetlich 20 hadde hem ycounforted, hij wenten ouer al aboute pe cuntre, and precheden penaunce, and dryuen pe fendes away, and smereden alle pe seek and hem heleden.

\* [p. 12,  
col. 2.]

## § 29

Hou pat Jhesus reised pe wedewes  
dou3tter from dep to lyue.

**P**o went Jesus in to a cite pat hi3th Naym, and his deciples 3eden wi3 hym and mychel folk also. & als 25 he neized pe 3ate of pe citee so com a ded body vppon a bere azeins hym, and pe folk of pe cite foloweden it. & it was a widewes dou3ttre, and sche ne hadde nomo pan hire. And sche 3ede wepeande and pleynand her dou3ttre. And Jesus, 30 whan he sei3 hire wepe, hadde gret pyte of hire, & badd hire pat sche ne weped nou3th. And he 3ede and touched pe bere, & hij pat beren it stoden stille. & Jesus seide to pe ded, 'Aris.' And sche aros vp also swi3e and

8. *wyphen*] *wyrpen*.

19. *sel[f]*: *seluen*.



bigan to speke. And Jesus hire nom by þe honde and bitooke hir her moder. & al þe folk þo weren abayscht and þonkeden God. And þat dede went porouȝ out al Jude, and al aboute þe rewme. And Jones deciples, þe  
5 Baptist, comen þere he was in prisoun, and seiden hym of þe merueile þat Jesus hadde done, forto witen of hym certeinlich ȝif þat he were Crist.

§ 30                      Hou þat seint John þe Baptyst  
                                 sent to Jesu.

10        **S**eint John hem ansuered & seide þat hij myȝtten  
seene hem seluen and heren þat he was Crist, and  
badd hem gon to Jesu on his halue & axe hym  
ȝif he schulde schewen hym self þat he was Crist,  
ȝoiper vche man it schulde vnderstonde of *oper*.  
And whan hij comen to Jesu þai seiden hym as  
seint John hym sent bode. And Jesus þo waris-  
15 sched and heled many þat weren seek and ywounded, &  
he ȝaf speche & sizth to many þat weren blynde & dombe,  
& he drof away fendes; & seide to Jones mesageres þat  
hij wenten aȝein to Jon & tellen hym þat þai hadden \*herd  
& seene. 'Seggeþ to hym,' seide Jesus, 'þat þe blynde  
20 seen, þe croked gon, þe mesels ben clene, þe def heren, þe  
dede risen and lyuen, & þe pouere ben chosen for to  
preche Goddes woord, and hij ben yblissed þat ne ben  
nouȝth myspaide wiþ me.' And whan þat Jones mes-  
sagers beþ agoo, þan seide Jhesus to þe folk of seint John,  
25 þat he nas nouȝth like a rede þat stireþ and waweþ wiþ  
cuerych wynde, 'ne he is nouȝth norished wiþ deliciouse  
metes and drynkes as *oper* men beþ in þis werld, ne he nys  
no prophete; ac he is more þan a prophete, for he is þe  
aungel þat God bihett þat schulde come & make þe weye  
30 tofore Crist.' And atte ende he seide þat þere nas neuer  
ȝut non heiȝer man ybore of womman. And al þe folk  
þat weren baptized of hym, þo þai herden þat Jesus þus  
pra[i]sed hym, þan herizeden hij God & þonkeden hym.

\*[p. 13.  
col. 1.]

17. *mesageres* written on erasure: -sa- almost defaccd.  
26. *wynde*] *wyn* written on erasure.

Ac þe maistres and þe Phariseus þat weren nouȝth baptizid of hym, so hadden scorne of þat Jesus seide. & whan þat Jesus seiȝ þat, he seide it ferde also by hem as of þe children þat nolden noȝer lauȝen ne wepen wiȝ her felawes. 'John þe baptist,' he seide, 'eteȝ no bred 5 ne drynkeȝ no wyn, and ȝe siggeȝ þat he is wode: and ich ete and drink, and ȝe siggeȝ þat ich am a glotoun and dronkelew, & þat ich am frende to þe publicanes and to þe synful men.'

### § 31 Hou Jhesus conuerted þe Maudeleyne.

**Þ**o bisouȝth a Phariseu Jesu þat he schulde ete wiȝ 10 hym. And Jesus entred in to his hous & sette hym to þe mete. & a womman þat hadde seuene fendes wiȝ innen hire, & was alosed for a synful womman in þat cite, herd telle þat Jesus ete pere. & sche nom a box of oynement & ȝede & stode byhynden 15 hym, & smered Jesus feete, and wette al his feete wiȝ teres of her eizen, and wiped hem wiȝ here her, & kissed his feete & smered hem. & þo þat þe Phariseu it seiȝ þat Jesus hir suffred þus for to touchen hym & forto smeren his fete, he pouȝth onon in his hert þat ȝif he 20 were verray prophete he schulde wite what womman sche were, & þat sche was synful, and nouȝth suffren hire forto touchen hym so also sche dude. And þo ansuered Jesus to þat Phariseu & seide, 'O þing j haue to telle þe.' & he bisouȝth hym & seide, 'Gode maister, telle onon.' 25 And þan seide Jesus, 'A creauncer hadd tweie dettours, & þat on auȝtte hym fyue hundreȝ pens and þat oper auȝtte hym fyfty pens. Now ne hadde þai noȝer where of forto ȝelden \* it, & he forȝaf þat dette to hem boȝe. Now,' aske ich, 'Wheȝer loued he most?' 'Jch leue,' 30 quop þe Phariseu, 'þat he forȝaf most.' And Jesus hym seide þat he hadde riȝth iugged. And þo Jesus biturned hym to þe womman & bigan to seggen: 'Simond, seestou þis womman? Jch entred in to þine hous and þou ne ȝeue no watere to my feete, & sche wette my feete wiȝ 35

\* [p. 13, col. 2.]

30. *he*] *hym* deleted, and *he* written above the line.



hire teres & wiped my fete wip hire here. And pou ne  
 kissedest nouzth my mouþ, & sche ne letted nouzth suppe  
 pat sche com in forto kisse my fete. And pou ne wessche  
 nouzth myn heued ne myne eizen, and sche hap smered  
 5 myne feete wip oynement—for which þing ich telle it þe  
 pat many synnes ben hire forziuen. And perfore ich  
 loue hire mychel; for whi to wham pat most is forziuen,  
 'most is loued.' And þo seide Jesus to þe womman pat  
 hire synnes were forziuen. And hij pat seten atte mete  
 10 þouzten: 'What is he þis pat may forziuen synnes?'  
 And Jesus hire seide: 'Goo, womman, and be in pes.'—  
 For hir bileue hadde hire saued. And sche zede and  
 dude hire wip oper men pat Jesus hadde heled of her  
 sekenesses & pat hem seweden and founden hem, spendynge  
 15 of her owene propre goodes—Johan pat was Herodes  
 stiward kokes wyf, & Susanne, & many oper—and sewe-  
 den Jesu þorouþ þe citee & þe castels ouer al þere he  
 preched.

§ 32

Hou Jesus ches hym sixty and  
 twelue deciples.

20 **A**fter wardes þan ches Jesus hym sexti & twelue  
 disciples, & sente hem toforne hym tweie & tweie  
 to gyder ouer all þe cuntrees þere he wolde come.  
 And he badde hem goo swipe, & pat hij ne beren  
 noiper bagge ne scrippe ne hosen ne schone: bot  
 25 forto schewen & wytnesse pes ouer al where so hij  
 comen, to eten oiper drynken what so men hem  
 zeuen, and pat hij heleden þe seek ouere al where so þai  
 founden hem, wip ouden any mede, and pat hij duden  
 þe folk to vnderstonde pat Crist was neer honde hem.  
 And 3if any cite forsooke hem, þan bad he hem pat hij  
 30 schulden gederen þe dust vnder her feete, and seyen hem  
 pat hij ne wolden nomore of her dust resceyuen, sippen  
 pat hij ne wolden nouzth knowlechen her synnes & heren  
 her prechyng. And pat þai schulden tellen pat Crist was  
 neiþ honde, & pat þai wisten wel pat Sodom and Gomorre

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D



\*[p. 14,  
col. 1.]

schulden haue softer \*iuggement at þe day of dome þan  
hij schulden haue. 'For who so resceyueþ 3ou, he  
resceyueþ me; and who so despiseþ 3ou, he despiseþ me.  
& who so despiseþ me, he ne despiseþ bot þe deciple of  
hym þat me sent hider.' And þo bigan Jesus to blame 5  
þe citeeþ þere he hadde preched and done many myracles,  
for þat hij wolden do no penaunce—Corazim, Bethsayda  
and Capharnaum; & seide 3if þat so many myracles  
hadden ben done among þe payenes hij wolden hau don  
penaunce, and þerfore hij schulden haue harder iuggement 10  
þan þe payenes.

§ 33 Hou þat Jesus resceyued his deciples  
whan hij comen aȝein to hym.

**A**nd also sone afterwardes retourneden Jesus  
deciples aȝein to hym wiþ mychel ioȝe and  
tolden hym þat þe fendes weren bowȝeande to  
hem in his name. And Jesus hem seide þat hij 15  
schulden haue power for to enchacen þe serpent  
and þe scorpions and al manere fendes in his  
name, and nouȝth in her owene name: bot þat  
hij lokeden hem wel from veyn glorie. 'For whi,' he  
seide, 'ich seiȝ Sathan als dust falle fram heuene for his 20  
pride. And 3if þat þe fendes ben sogettes to 3ou ne haue  
ȝe þerfore no pride ne ioȝe, ac þere of beþ ful ioȝous þat  
ȝe ben chosen to þe blis of heuene by name.' And in þat  
ilk tyme bigan Jesus to assaye þe Holy Gost and ȝolde  
graces, & þanked God his fader þat he hadde chosen þe 25  
symple and þe lowe of hert to schewe hem so gret þinges,  
and nouȝth þe wise ne þe heiȝe men. And þan seide he  
& badde þat alle þo þat were trauailed & charged scholden  
come to hym & he scholde hem conforten. And after-  
wardes he seide to his deciples þat þai weren blissed þat 30  
myȝtten seen hise werkes & heren his techynges. For  
whi many prophetes & kynges hadden desired it & nas it  
hem nouȝth yȝraunted.

18. *owene*] above the line.

§ 34 Hou Jesus answered hem þat hym askeden  
which was þe gretteſt comaundement of  
þe law<sup>5</sup>e.

5 **Þ**o aros vp a gret mayſter of þe lawe and asked of  
Jesu what he ſchulde do þat he myȝth haue þe lyf  
wip outen ende. And Jesus hym asked what  
comaunded þe law<sup>3</sup>e þat man ſchulde done. & he  
ansuered and ſeide þat he[m] it comaunded þat man  
ſchulde loue God ouer al þing in his hert and in his  
ſoule and wip al his power and his þouȝth, and his  
neiȝborȝe as hym ſelf. And Jesus hym badde ſo do \* &  
he ſchulde haue þe lyf wip outen ende. & he asked who  
10 was his neiȝburȝ. And Jesus hym ſeide euerychman, &  
tolde hym a tale of a man þat ȝede from Jeruſalem to  
Jerico and was taken wip þeues and deſpoiled and  
wounded al to þe deth. And a preeſt þat ſeiȝ hym lete  
hym ligge, and a dekne þat com afterwardeſ alſo. Ac a  
15 Samiritane, þat was paene alſo, þan hadde pite of hym  
and ſette hym on his beeste and ledde hym hom & weſche  
his woundes wip oyle & wyne & ſerued hym þat niȝth.  
And vpon þe morne he took tweie pens to þe oſtler and  
biſouȝth hym to take goode ȝeme to hym til þat he com  
20 aȝein, and he ſchulde hym ȝelden al þat he hadde more  
yſpended. And þan asked Jesus of þe maister which of  
all þre was neiȝborȝ to hym þat was wounded. & he  
ansuered þat he þat hadde pite of hym. And Jesus  
badde hym gon & done alſo. þat iſ to ſigge, þat he  
25 ſchal done to euerych man as to his neiȝborȝ.

\* [p. 14,  
col. 2.]

10. *Jesus*] *hym* deleted between *Jesus* and *hym* *ſeide*.

18. *took*] *hym* deleted between *took* and *tweie pens*.

## § 35 Hou Martha herberewed Jesu Crist.

**A**fterwardes com Jesus in to a castel & entred in to Marthas hous (Maries suster Magdalene), and sche peyned hire to make Jesu wel att eise and for to seruen hym to paye als sche was woned to done. Ac Marie lete hir al done hir will and zede hire 5 & satt att Jesus feete forto here his wordes. And pan com Martha and stooode tofore Jesu and seide: 'Sir, ne nyme ze no zeme hou pat my suster leteþ me seruen by my self al one? Biddeþ hire pat sche helpe me.' And Jesus hire ansuered & seide: 'Martha, Martha, 10 þou art wel besy aboute many þinges & now nys myster bot of o þing. Marie hir hap chosen þe better part which ne schal nouzth hir be yreft.'

## § 36 Hou Jesus tauztte his deciples to prayen.

**S**ipen bifel pat Jesus was in a orisoun, and whan he hadde don on of his deciples bisouzth hym pat he 15 schulde techen hem forto bisechen, as John þe baptist hadde tauztt hise deciples. And Jesus hem badde seggen her *Pater noster* ententiflich & wip goode wille. 'And rizth wip pat com on of his goode frendes and bisouzth hym of a lof for þe 20 comynge of sum gest and betep at þe dore and criep, and he ne wolde nouzth lete hem haue rest ne hise children slepe. 3if al ne dude he it nouzth for loue bot forto deliueren hym [he wil] arise vp and 3if hym more þa[n] he asked.' Also \*seide Jesus: 'Who so bisecheþ 25 ententiflich wip open hert his prayer schal ben herd toforne God. For whi þilk men pat han children, þeiz pat þai ben wicked hem self, 3iue hem of her goode and contrarie hem nouzth: and 3utt wel more schal þe fader of heuene 3iuen to hem pat hym bisechen wip goode hert 30 wille.'

\*[p. 15,  
col. 1.]

24. [he wil]: and.



§ 37      Hou Jesus excused his deciples of pat  
            hij tooken þe spices vpon þe sabat.

5      **I**n þat tyme bifel þat Jesus went vpon a day þorouȝ  
            þe corne. And his deciples weren afyngred and  
            ȝeden tofore Jesu and tooken hem spyces and frote-  
            den þe kyrnels bitwixen her hondes and eten. And  
            þan comen þe Jewes and þe Phariseus and nomen hem  
            and biwryeden hem to Jesu þat hij hadden so done  
            vpon her sabat. And Jesus hem axed ȝif þai hadden  
            [n]ouȝth redde in book hou þat Dauid ete þe haly brede  
            þat noman schulde ete bot þe preest whan he ne hadd non  
10    oper mete. And on anoper half he seide þat prestes þat  
            seruen in þe temple and honouren [nouȝth] þe sabat ben  
            e[x]cused þorouȝ þe dignite of þe temple. 'And here  
            ben summe þat ben digneor & more worþi þan þe temple.  
            And ȝif þat ȝe vnderstoden what þe scripture seiþ, þat  
15    God loueþ more mercy þan vengeaunce, ȝe ne hadden  
            nouȝth dampned þe jnnocentȝ. For whi þe sabat is made  
            for man, and man nouȝth for þe sabat: and ich am lord  
            of þe sabat.'

§ 38      Hou þat Jhesus heled þe paralitikes  
            honde.

20    **U**pon a noþer sabat Jhesus preched in a synagoge,  
            & so was þere a man tofore hym þat his riȝth  
            honde was paralytk. And þe maistres and þe  
            Phariseus so aspieden ȝif he wolde helen any man  
            vpon þe sabat, for þai wolden bywryen hym. And  
            oper þere weren þat axeden ȝif any man schulde  
25    helen oper on þe sabat. And Jesus comaunded þe  
            man þat he ȝede and stooðe amyddes þe flore. And he ȝede  
            and dude so. And Jesus hem axed ȝif me[n] scholden do  
            goode oīper yuel vpon þe sabat. & hij helden hem stille &  
            ne ansuereden nouȝth. And Jesus þo to hem seide which  
30    of hem it were þat nolde noȝth wasche his schepe vpon þe  
            sabat ȝif it were fallen in a foule diche. And ȝutt we

11. [nouȝth] Cf. Mt. xii, 5. *ben*] and *ben*.

12. e[x]cused: *encused*. Cf. heading of § 37.

\* [p. 15,  
col. 2.]

raþer scholde a man helen anoper þan he scholde done a  
scheep. And þan seide Jesus : 'Jch rede wel þat men  
done good dedes vpon þe sabat.' And he bigan to \*loken  
on hem riȝth wroþelich for þat he was atened of hem þat  
hij weren so blinde. And þo he seide to þat man þat he 5  
stretched forþ his honde. And he putte forþ his honde  
and was as swiþe hole.

§ 39 Hou þat Jesus warissched hem alle þat hym  
foloweden.

**H**o went þe Phariseus and þe publicanes and bis-  
peken hou þai miȝtten destruen and ouercomen  
Jesu. And Jesus went hym þo wiþ his deciples 10  
toward þe see, as he hadd fledd hem. And gret  
poeple of folk folowede hym on ylch a syde. And  
þere he heled alle þe seek þat toforne hym weren.  
And þo went Jesus in to schipp and sette hym  
þere jnne for þe pres of folk. And hij seten abouen on 15  
þe brynk. And Jesus bigan to prechen, and bisouȝtt  
hem þat hij ne schulde nouȝt tellen where þat he were.  
& þe fendes þer þey seiȝen hym comen, fellen on knees  
toforne hym and seiden þat he was Goddes son. And  
Jesus hem defended þat hij ne schulden nouȝth it schewen 20  
& preted hem gretlich ȝif hij it duden.

§ 40 Hou þat Jesus warissched þe wode blynde  
man þat had a fende wiþinne hym and  
drof † hym out of hym.

**S**ijþþen com Jesus in to an hous, and þe folk hym  
folowede and preceðe so mychel aboute hym þat he  
ne his deciples miȝtten nouȝth eten. And his deciples  
helden hem yuel bigiled & nouȝth ypaied þat Jesus 25  
was so besy & so peynyble aboute þe folk for to  
helen hem. And hij ȝeden out forto fecchen hym  
jn. And Jesus nolde nouȝth lette þerfore, ac name

6. putte] pulle.

22. hym] hyym.

† drof] dro- smeared.



a woode blynde man to hym, þat was also doumbe, and  
drof a fende out of hym. And also swiþe he bigan to  
speke. And alle þe folk seiden þo þat it semed wel þat  
he was Crist. And þe maistres & þe Phariseus þat weren  
5 of Jerusalem seiden þat he drof þe smale fendes away  
þorouþ þe power of Belzebub her prince. And he cleped  
hem alle þo to gydre and ouercome hem wiþ fyue resouns  
þat hij seiden þat miȝth nouȝth be soþ. And þan badden  
hij hym þat he schewede hem sum tokne vpe þe fir-  
10 mament and þorouþ þat schewen hem his power. And  
whan Jesus seiþ þe folk hem wrappen, Jesus hem ansuered  
& seide þat hij ne schulden haue non oper tokne þan of  
Jonas þe prophete. For whi, riȝth as Jonas was pre-  
niztes & pre \*dayes in þe whales wombe and sipen was  
15 [cast vpon þe lond], in tokne þat þe folk of Nynyue scholde  
ben ysaued ȝif þat hij wolden leuen in hym; and als  
schulde Jesus hym self be grauen in erpe and afterwardes  
arise fram deþ to lyue, in tokenyng þat alle þo þat  
leueden in hym schulden arise fram deþ to lyue. And  
20 þo seide Jhesus þat þe folk of Nynyue schulden hem  
dampnen atte day of iuggement for þat hij leueden Jonas  
prechyng þat ne schewede none merueiles, and hij nolden  
nouȝth leuen hem þat dude so many myracles: and [also]  
schulde þe quene of Saba done, þat was paen, for þat  
25 sche com fram so fer forto heren þe wisdom of Salomon;  
and hij ne wolden nouȝth leuen in hym þat tauȝtte hem  
þe lawȝe of God in her owen cuntre wel bettere þan dude  
Salamon. And he tolde hem þat also schulde bitide hem  
as bitidd þat man þat hadde a fende wiþinne hym and  
30 was dryuen out of hym, and he ne wolde hym nouȝth  
amenden. And þan com þat fende aȝein to þat man and  
brouȝth wiþ hym seuen wers fendes þan he was, and  
entreden in to þat man wiþ al þat foule felawschipp. And  
whan he hadde seide þise wordes so swetelich and so  
35 wyselich, so com a womman in a kyrtel and al þe folk,  
cryeande wiþ heiȝe voice: 'Yblissed be þe wombe þat þe  
bare, and þe tetes þat þou soukedest.' And Jesus hir  
ansuered: 'Ac certes, blissed ben hij þat heren Goddes

\*[p. 16,  
col. 1.]

6. *he*] *hij* with *ij* deleted & *e* written above.

15. [*cast vpon þe lond*] cf. *Jonas*, ii, 11.



worde and kepen it.' And as Jesus spak þus peyniblelich to þe folk, so com his modere wip his cosynes and sente hym bode þat he schulde come and speke wip hir. And Jesus ansuered to hem þat hym clepeden, þat alle þo þat herden his worde and deden it, he loued also wel as his 5  
[moder] oþer his kynred.

§ 41 Hou Jesus ansuered to þe Pharisew þat hym blamed.

**P**o bisouȝth a Pharisew Jesu þat he com and ete wip hym. And he *graunted*. And als he was ysette to þe mete, þe Phariseu pouȝth in his hert þat Jesus trespassed, for as mychel as Jesus ne 10 aros nouȝth tofore þat he ete, after þe vsage of her lawȝe, als hij hem seluen duden. And Jesus hym vndernam of his wicked pouȝth & of h[is] ypocrisie, and þe maisters of her wicked ensamples. And he seide hem þat wel harder iuggement and vengeance þan 15 enere ȝutt was taken siþen Abel was sleyn, schulde þan God take on hem for her mysbileue.

§ 42 Hou þat Jesus tauȝtte his deciples to fleiȝen auarice by ensaumple of tweie freres.

\* [p. 16,  
col. 2.]

**A**fterwardes so bifel þat þere was to mychel pres aboute Jesu of folk. And þan bigan he apertelich forto warnen his deciples of ypocrisie, þat hij 20 kepten hem wel *perfram*. And he warned hem, and badde hem be bolde of þe *persecuciouns* and *tourmentyng* þat þe Phariseus schulden hem done for his loue. And so com on of þe folk and bisouȝth Jesu þat he wolde sugge to his broþer þat he 25 ȝeue hym haluendel þe heritage of his fader. And Jesus hym ansuered and seide þe man: '[Who] makeþ me juge and *partener* ouer ȝou?' Jesus seide to hys deciples þat hij keped hem wel *fram* auarice. 'For whi,' he seide, 'no plente ne may holde þe lyf of þe riche man.' And 30

13. h[is]: her.

27. [Who]: þat.

28. seide] hym seide.

pan he seide hem a fair ensample of a man þat hadde  
 richesse and mychel corne vpon a 3ere. And he bipou3th  
 hym þat he wolde breke his berne and make it more, and  
 pereinne wolde he leggen his corne alto-gedre and alle his  
 5 goodes. And perejune he wolde resten hym and eten  
 and drynken and maken fest many 3eres. And [God]  
 hym seide þat ilk tyme: 'Fole, þis ilch ny3th schullen  
 fendes fechchen þi soule in to helle. And who schal  
 hadde þan þat pou hast al y-ordeined?' And al þus schal  
 10 bifalle, seide Jesus, to hym þat makeþ hoorde to hym self  
 and nys nou3th riche in God. And þan bigan Jesus to  
 techen his deciples þat hij weren nou3th to besy abouten  
 her sustenance, ne abouten her mete, ne abouten her  
 drynk, ne abouten her cloþing: ac þat þai weren almesful  
 15 and turneden hem azein þe iuggement. And afterwarles  
 he turned towardes þe folk and amonested hem þat hij  
 schulden jugge þe tyme of þe comyng of Crist als as þai  
 juggeden þe tyme þat was forto comen by þe walken and  
 by þe skyes. 'For 3if þat 3e seene a cloude risen fram  
 20 þe west, 3e siggeþ þat it schal reynen: and so it bitideþ.  
 And 3if 3e seene þe wynde turnen toward þe soup, 3e  
 siggen þat it is hete: and so it is. And whi ne jugge 3e  
 nou3th þe merueiles þat 3e see nouþe?—for swiche ne  
 comen neuere 3ut er nouþe. Nou leueþ þan þat Crist is  
 25 comen, oiper vengeance schal be taken on 3ou.'

§ 43 Hou þat Jhesus amonested þe folk forto done  
 penaunce for enchesoun of þe Galilens  
 þat [Pilate] † dude slen.

30 þ ilk selue tyme so comen folk to Jesu and tolden  
 hym þat Pilate hadde done slee a gret noubre of  
 folk of þe Galilees þat hadden gon wip a fals  
 prophete vpon þe mount of Garzim and offreden  
 to Jesu her offrandes. And Jesus hem bihi3th  
 þat he schulde steize to heuene þat hij schulden it  
 alle seene. And po com Pilate and slou3 hem

22. *ne*] repeated.

† [Pilate]: *Heroudes*. Cf. two lines below; also *Lc. xiii, 1*.



\*[p. 17,  
col. 1.]

alle. & þan seide Jesus \*pat þilk men of Galilee weren  
nouȝth þe werst men of þat cuntre þeiȝ þat þai hadden  
þat deþ: ac God it hadde suffred of hem forto warne  
opere wiþ al þat hij amenden hem. And bot ȝif hij  
duden hij schulden alle rotien to gedre; and nouȝth hij 5  
al onelich, ac al þe folk of *Jerusalem*. For whi, also hem  
forto warny, God suffred sextene men to ben ouerfallen in  
Syloa in *Jerusalem* of a tourett, for to amenden alle þe  
oper. And þan toke Jesus hem an ensample of a man  
þat hadde a fygeer among his vynes þat ne bare no fruyt. 10  
And he comaunded to þe vynour þat he hewe it vp.  
And he bisouȝth hym þat he lete it stonde stille þat ȝere  
& he schulde it schrede wel ententyflich. And ȝif it bere  
fruytt, wel were: and ȝi[f] it bare non, he schulde done  
it away þe nexte ȝere. 15

§ 44      Hou Jhesus heled a womman þat was  
                  bocched.

**A**fterwardes it bifel vpon a saterday þat Jesus  
preched in a synagoge, and heled a womman þat  
was bocched, þat hadd bene eiȝttene wynter  
croked þat sche ne myȝth nouȝth dressen hire to  
syttē vp. And þe maisters of þe synagoge hadden 20  
scorne þat Jesus hadde hir yheled vpon hire sabat.  
And hij comaundeden þe folk þorouȝ out þat hij  
comen þe sex dayes forto ben yheld of Jesu, and nouȝth  
vpon her sabat. And þo ansuered Jesus & seide to hem:  
'Ypocrites! Which of ȝou nys it þat ne wil vnbynde his 25  
bestes & lete hem go drynk vpon þe sabat? And nere it  
noȝt gretter myster forto vnbynde þis gentil womman  
vpon þe sabat þat þe fende hap bounden all þise eiȝttene  
wyntere?' And whan he hadd þus wel yseide, alle his  
aduersaries so hadden gret schame, and all þe oper folk so 30  
hadden gret ioye of alle þinges þat he dude so dignelich.

3. þat] þate: e deleted.

14. ȝi[f]: ȝit.

11. þat] repeated.

22. þe] in þe.



§ 45      Hou Jhesus preched porouȝ ensaumples  
in pe schippe.

5 **S**ijpen com Jesus to pe cee. And pere com so gret  
 pres of folk abouten hym þat he ȝede and sette  
 hym in a schipp and bygan to preche by ensample,  
 and seide hem þat it was of hym as it was of a  
 man þat sew his sedes. Þat o partie fel bisides in  
 pe waye, oīper vpon pe stones, oīper in pe þornes;  
 and þat oīper partie fel vpon pe goode londe. And  
 siþen he seide it ferd by hym as by a man þat sewe goode  
 whete in pe felde. And perwhiles þat folk slepen, so  
 10 com his enemy and siwe abouen darnel. And siþen he  
 seide it ferde of hem þat it duden, als of pe corne þat  
 wexeþ niȝth and day and alway til pe heruest and ne  
 may nouȝth come to no profytt. And afterwardes he  
 seide it ferd of hem as of a greyne þat groweþ wonderlich  
 15 heiȝe, þeiȝ it be litel whan it is a kyrnel. And siþen he  
 seide þat als it ferd by hem as of pe \*leueyn þat makeþ  
 pe doghȝe soure and forto rise, þeiȝ þat it be litel. Þo  
 com[e]n Jesus deciples and bisouȝtten hym þat he schulde  
 vndo hem þise ensamples. And Jesus hem vndede, and  
 20 seide þat hij weren blissed þat hij hadden grace to vnder-  
 stonde his techyng, [and] þat pe folk were nouȝth worpi  
 to vnderstonden it. And suppen he seide hem anōper  
 ensample of tresore þat was hudde in a felde, and a nōper  
 ensample of a preciose margarite. & he asked hem ȝif  
 25 hij it vnderstoden ouȝth. And hij ansuerden, 'ȝe.' 'And  
 perfore,' he seide, 'euerych wys maister bitokneþ pe  
 weiȝtt þat bereþ out olde þinges & newe, after pe  
 sesoun forȝiueþ.'

16. *als*] above the line.

18. *com[e]n*: *comon*.

20. *þat*] *and þat*. Probably *and* belongs to the following *þat*  
 which in MS. is immediately below.

\*[p. 17,  
col. 2.]

§ 46 Hou pat Jhesus com in anoþer tyme in  
to his owen cuntre.

**S**ijpen went Jesus in to his owen cuntre, and  
preched in a synagoge so pat hij hadden alle gret  
wonder and seiden amanges hem: 'What! Nys  
he þis nou3th Joseps son, þe carpentere? What!  
& is nou3th Marie his moder? Þanne ne bep 5  
nou3th James & Jon and Simond & Jude his  
breperen? & his sustren, ne bep hij nou3th here  
wip vs? Where is it hym ycome pat he is þus wyse and  
þus my3tty?' And Jesus hem ansuered & seide pat no  
prophete is so mychel leten of in his owene cuntre as he 10  
is in straunge cunt[r]ees. And fewe myracles he dude  
þere for her mysbileue.

§ 47 Hou þe Jewes folowenden Jesu for pat he  
hadde heled a man of þe palesie vpon  
þe sabat.

**A**fterwardes went Jesus to a feste in Jerusalem.  
And so [bifel] pat þere was in Jerusalem a cisterne  
pat hadde fyue porches þere alle þe seek men 15  
leyen of alle manere yuels, and vnderstoden pat  
þe aungel schulde comen & stire pat water, as he  
was ywoned to done oft sipes. And who so  
my3th first come to þe water, after pat þe aungel  
hadde stirred it, he schulde be warissched of what manere 20  
yue[l] so he hadde. Now was þere a man pat hadde  
yleie seek eiztte and pritty wynter. And Jhesus com  
vpon þe sabat & sagh3e pat he hadde longe yleie seek, &  
he asked hym 3if he wolde be warissched of his sekenesse.  
And he ansuered pat he ne hadde noman pat my3th beren 25  
hym to þe watere whan it were stired: for whi euerych  
day er he my3th come to þe water so comen þere oþer  
toforh hym. And þo badd Jesus hym arise vp and bere

27. *er he*] *er it* with *he* (almost defaced) above the line between  
*er* and *it*.



hom his bedde wiþ hym. And also suiþe he was hole  
and stronge, and ros vp and bare his bedde homwardes.  
And þo seiden þe Jewes þat hij wenden þat he hadde ben  
warissshed at þe watre, & þat he ne schulde nozt \*beren  
5 his bedde vpon þe sabat. And he ansuerede hem and  
seide þat he þat hadde warissshed hym, badde þat he bare  
hom wiþ hym his bedd. And hij askeden hym who þat  
was. And he ne couþe nouȝth saie who it was. And  
afterward Jesus fonde hym in þe temple, and badde hym  
10 þat he ne synned nomore, so þat hym bitydde non vnþes  
& þat hym bitidde no wers. And þo zede he forþ & tolde  
þe Jewes þat it was Jesus þat hym warissched. And þo  
pursiweden þe Jewes Jesu, for þat he hadd warissshed &  
heled þe seek man vpon þe sabat. And þan made Jesus  
15 a longe sarmon, and schewed hem openlich þat he myȝth  
done alle þinges wel vpon þe sabat.

\*[p. 18,  
col. 1.]

§ 48 Hou þat Jhesus went hym pryuelich in to  
desert whan þat he herd telle þat seint  
John þe Baptist was biheueded of  
Heroudes.

20 **S**ijþþen bifel þat Herodes helde a feste of his owene  
birþe wiþ alle þe grete lordynges of þe cuntre of  
Galilee. And Heroudes wyues douȝtter so tumbed  
tofore þe kyng amonges al þe folk, and paied so  
wel þe kyng, þat he swore þat sche scholde haue  
what þing þat sche hym bisouȝth, þeiȝ þat sche  
hym asked þe haluendel hys kyngdom. And her  
moder hire comaunded þat sche ne scholde noþing ask þe  
25 kyng bot seint Jones heued, þe baptist. And sche also  
swiþe asked seint Jones heued in a dische. And þe  
kyng bicom al sorouȝful; ac nouȝth for þanne for his  
op & for þe heiȝe men of þe londe, so lete he sorouȝ  
passen and ne wolde make no doel, bot comaunded to  
30 bryngen hire seint Jones heued in a dische. And sche  
it uame and ȝaf it hire moder. And þo comen seint  
Jones deciples and burieden his body, and afterward

11. *hym*] *hymm*.



comen to Jesu and tolden hym hou seint John was ymartired. And þe apostles hemseluen comen and tolden Jesu hou þat hij hadden wrouȝth and ypreched. And Jesus badd hem þo alle þat hij schulde hym folowen priuelich in to desert, and þat þai restedem hem a litel while—for 5 þat hij weren gretlich ytrauailed, and hij ne myȝtten nouȝth habben non space forto eten for þe pres of folk. And Jesus hem tooke alle wiȝ hym and duden hem in a schippe, and passeden ouer þe watere in to a pryue stede in desert, and went hym vpon a mountayne and 10 satte hym þere wiȝ his deciples.

§ 49 Hou þat Jhesus, whan he was went in to desert, fedde fyue þousande men wiȝ fyue loues.

\*[p. 18,  
col. 2.]

**A**nd whan Jesus was went in to þe desert wiȝ his deciples, þe folk aspieden hym in euerych a side, in which halue þat hij weren ygon. And alle þe folk of pat cuntre \*so lopen aboute, and brouȝtten 15 alle þe seeke men and þe blynde and þe croked wiȝ hem. And he went hym doune of pat mountayne for þat he hadde gret pite of hem, for hij leyen als it weren scheep by þe waye. And Jhesus hem bigan to conforten wiȝ his swete wordes, 20 and he warisshed alle þe seek of her maladie. And whan it was euensong tyme, his deciples comen to hym and beden hym þat he schulde lete men fechen hym mete for þat day. And Jesus badde his deciples to ȝiue þe pouere men mete, and hij ansuereden and seiden þat hij ne 25 hadden nouȝth forto ȝiuen hem. And þo whan Jesus seiȝ þat þere were comen mo, þan seide he to seint Phelip: 'Where mowȝe we biggen mete forto fede wiȝ al þis folk?'—And þat he seide to prouen hym, for whi he wist wel what he schulde done. And Philipp 30 ansuered & seide þat two hundreȝ penys worȝ of brede ne schulden nouȝth suffisen forto parten it amonges hem, vchon of hem a schyuer of bred. And Jesus hym asked hou many loues hij hadden. And seint Andrew

seide pat pere was a childe pat hadde fyue barly loues  
and two fissches, ac pat nys bot a litel worp among so  
mychel folk. And po comaunded Jesus pat hij schulden  
brynge forþ pe fyue loues and pe tweie fissches, and pat  
5 hij duden it parten among pe folk by hundrepes & by  
fyftyes, and done hem sytten adoune on pe gresse. And  
so hij duden. And Jesus loked towards pe heuene and  
zalde graces to his fader, and blissed pe loues and pe  
fyssches and brake hem & deliuered hem to his deciples,  
10 and hij zeuen it to pe folk. And whan hij hadden eten  
as mychel as pai wolden, þan comaunded Jesus pat hij  
schulden gader pe relef to gider. And hij zeden and  
gedereden it, and filden twelue lepes ful of relef. And  
po comaunded Jesus his deciples pat pai zeden alle azein  
15 in to pe schippe, and pat hij returneden azein to Beth-  
sayda til pat he hadde deliuered hym of pe folk. And  
hij po wenten hem forþ as Jesus hem comaunded. And  
alle pe folk, whan hij seizen pat Jesus hem hadde fedde  
so plenty[u]ouslich wip so litel þing, hij seiden certeynlich  
20 pat he was verray prophete. For whi þei seizen wel pat  
pere were fyue þousande men, wip outen children & wip  
outen wymmen. And po pai speken amonges hem pat  
hij wolden alle maken hym her kyng wip strenkþe. &  
per whiles was Jesus vpon pe mountayne for to honouren.  
25 And so bifel pat his deciples weren so bistadde wip  
tempest \*pat hij myzttten nouzth passen in none manere. \* [p. 19,  
col. 1,]  
And whan it com towards pe day vpon pat ny[zt]h, so  
com Jesus towards hem vpon pe waves. And he made  
semblaunt as he wolde haue passed hem. And po hij  
30 seizen hym hij hadden alle so gret dredde pat hij  
quakeden and seiden pat it nas nouzth bot fanteme. And  
Jesus spak to hem also swipe, and badde hem haue no  
drede, for it was hymself. And þan ansuered seint  
Peter and seide: 'Sir, 3if it be ze, comaundeþ pat ich  
35 com to zou vpon pe water.' And Jesus hym badde he  
schulde come. And seint Peter styrtte out of pe schippe,  
and zede vpon pe water to Jesu. And so com a gret  
wyndes blast, & seint Peter was sore adradde & bigan to

19. plenty[u]ouslich : plentynouslich. 26. none] nonone.

27. ny[zt]h : nyzh, with the z deleted.



synke adoun. And he bigan to crie aloud to Jesu pat he schulde hym sauen. And Jesus also swiþe bede hym take his honde & helde hym *perby*, & asked hym why pat he was so sore adradd: & he ledde hym wiþ hym to þe schippe. And þe tempeste bigan also suiþe forto 5 sesen, & þe schippe was also suiþe *pere* hij wolden ben. And vpon þe morowe þe folk þat Jesus had yfedde biþouztten hem pat *pere* nas no schippe bot pat schippe þat Jesus hadde brouztth, and pat he nas nouztth entred wiþ his deciples. And [hij] entreden in to anoper 10 schippe pat com from Thybery so forþ, and come to Capharnaum forto seche Jesu. And whan hij hym hadden yfounden, hij askeden Jesu hou it ferde of hym & hou hym was bitydde. And Jesus hem ansuered & seide pat hij ne souztten hym nouztth for his sarmoun- 15 nynges, bot for he schulde hem ȝiue mete. And he badde hem þo þat hij schulden sechen suich mete pat neuer- more schulde rōten. And [hij] ansuereden and seiden pat her auncetres hadden yeten manna in desert whan Moyses hadde ledde hem out of Egypte. And Jesus 20 hem seide pat Moyses ne ȝaf hem nouztth manna, ac God his fader ȝaf it hem. And he wolde more ȝiuen hem ȝif hij wolden bileeuen in hym, for he wolde ȝiuen hem his owen body and his owene bloode. And ȝif hij it eten & drunken hij schulden haue lyf wiþouten ende: 25 and *with* outen pat, hij ne schulden neuere haue þe lyf *with* outen ende. And whan Jesus hadde þus yspeke mykel *pere* of, hij bigunnen forto grucchen and for to speken, and askeden amanges hem hou it so myztth be pat he myztth ȝiue his flesche & his bloode to eten and to 30 drinken. And many of his deciples hym leften and wenten fram [hym]. And þo seide Jesus to his twelue apostles: \*‘Wil ȝe go from me?’ And sein Peter hym ansuered: ‘Sir, to which oper schulde we gon? Þou haste so riȝtful techynge and so swete woord, and þou 35 bihotest vs þe lyf wiþ outen ende. And þeiȝ alle ne vnderstonde we nouztth pat þou seist, wel we witen pat þou art Crist, Goddes son.’ And þo seide Jesus pat on of hem twelue was a fende. And pat he seide of Judas, pat hym bitraied. 40

\*[p. 10,  
col. 2.]



§ 50. Hou þat Jhesus heled alle þo þat comen to  
hym in Genesareth.

5 **I**n þat tyme went Jesus in Genezareth. And also  
suipe he was knowen of þe folk of þe cuntree; &  
hij lepen suipe ouer al þe cuntre and brouzten alle  
þe seek to Jesu, & bisouztten hym, syttande on  
knees, nouzth elles bot forto touchen þe hemme of  
his mantel. & he hem graunted. And all þo þat  
toucheden hym weren warisshed.

§ 51 Hou þat Jhesus ansuered to þe maisters þat  
reproueden his deciples for þat hij ne  
wesshen nouzth her hondes er þat hij  
eten bred.

10 **S**ijppen com Jesus in to Galile. & comen þe  
maistres fram Jerusalem and seiþen his deciples  
eten er þat hij hadden wasschen her hondes, vpe  
þe vsage þat Jewes hadden þat weschen er þat  
hij eten. And hij askeden Jesu wharfore his  
deciples ne kepeden nouzth þe lawze and þe  
vsages þat her auncestres helden. And Jesus  
15 hem asked whi þat hij ne kepeden nouzth Goddes  
comaundement; for whi God comaunded þat man  
schulde helpe fader & moder. And þe Jewes ansuerden  
& seiden þat it were better to 3iuen her chateux in to  
þe temple þan forto 3iuen it fader oþer moder. And  
20 many oþer þinges hij duden azeins Goddes lawze þorouþ  
her owene ordinaunces & þorouþ her settinge. And þo  
cleped Jesus þe folk vn to hy[m] and seide þat þe mete  
þat entred in to her moupes ne filed nouzth man, ne  
nouzth hym schent. And siþen whan Jesus com hom  
25 to his jn þan seiden his deciples þat þe Phariseus weren  
schent of his wordes. And Jesus hem badde 'Ne 3iue  
3e no tale,' for hij weren alle blynde. And seint Peter  
hym bisouzth wiþ goode wille of hert þat he wolde  
apertelich siggen hem his entent. And Jesus ansuered

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E

& seide þat þing þa[t] entreþ in to þe mouþ ne entreþ  
 nouȝth wiþ june þe hert, & þerfore ne fileþ it nouȝth þe  
 soule. Bot fram þe herte þorouȝ þe mouþ comen many  
 wicked wordes, & þouȝttes, manslauȝttres, avoutries,  
 fornicacions, fals wytnesses, sclaundres, envie, pryde, &  
 folie: & alle þise þinges soylen þe soule. Bot mete to  
 eten wiþ vnwasschen honden ne fileþ nouȝth þe soule. 5

§ 52 \* Hou Jhesus heled þe Chananens douȝtter.

\*[p. 20,  
 col. 1.]

**S**ijþþen went Jesus toward Surrye and toward  
 Gades. & com an heþen womman of þat  
 cuntree and bisouȝth Jesu þat he wolde cacchen 10  
 out a fende þat was in her douȝtter. And Jesus  
 ne ansuered hir no worde. And his deciples  
 bisouȝtten hym þat he wolde dryuen þe fende  
 fram hir, for sche hadde cried to hem and  
 bisouȝth hem to bidde for hire. And Jhesus hem 15  
 ansuered & seide þat he nas nouȝth sent bot to Jewes.  
 And Jhesus þo went hym forþ al pryuelich and entred  
 in to an hous. And þe womman com & fel at his feete  
 and bisouȝth hym mercy. And Jesus hire seide þat it  
 nas nouȝth goode to take þe bred þat children schulde 20  
 haue & ȝiuen it þe houndes. And sche ansuered and  
 seide þat þe houndes eten þe crommes þat fellen of her  
 lappes. And þo seide Jesus to þe womman: 'Mikel is  
 þi treuþ; & riȝth as þou wilt so be it done, & for þi  
 trewe woorde is þe fend went out of þi douȝtter.' And 25  
 whan sche com hom to hire in, sche fonde hire douȝtter  
 liggen vpon hir bedde and þe fende out of hire.

1. þa[t]: þan.

7. soule] below the line.

15. and] repeated.



§ 53 Hou Jesus warisshed þe doumbe & þe def,  
& went hym hom in to Galilee.

5 **S**ijþþe[n] com Jesus by þe coste of þe cee of Galile.  
And a man brouȝth anopere man þat was deaf &  
dome, & bisouȝth Jesu þat he schulde hym  
touche. And Jhesus hym name & ledde hym  
away from þe folk, and sette his honde in his eren  
and touched his tunge wiþ his spatel and biheelde  
towards heuene and kneled adoun and seide:  
'Vndo and here.' And also suiþe þe man bigan forto  
speken and forto heren. And Jesus hym comaunded  
10 þat he ne schulde telle noman. And so mychel  
he tolde it, þe more [hij puplissed it forþ] and hadden  
þe more merueile. And Jesus went hym vp on a moun-  
tayne and satte hym þare. And alle folk hym folowed,  
and brouȝth wiþ hem þe dome & þe deaf & þe blynde &  
15 þe croked and þe feble and alle þe seek, and casten hem  
doune at Jhesus feete, & he heled hem vchone.

§ 54 Hou Jhesus fedde foure þousande men.

20 **I**n þilk tyme þat þe folk duelled so wiþ Jesu and ne  
hadden nouȝth to eten, so cleped Jesus [his] deciples  
and seide hem þat he hadd pyte of þe folk, for whi  
hij hadden ben wiþ hym þre dayes & ne hadden  
nouȝth what þat þai miȝtten eten; and fastande nolde  
he nouȝth le[te]n hem wende from hym, þat hij  
perisscheden nouȝth by þe waye—for summe þat þere  
weren were comen from fer. And þo seiden his deciples  
25 þat hij ne hadden nouȝth \*wharwiþ to feden hem, ne so  
mychel bred as hem byhoued ne myȝtten; hij habben in  
desert. And Jesus hem asked hou many loues þai hadden.  
And hij ansuereden, 'Nouȝth bot seuene.' And Jesus  
comaunded þe folk to sytten adoune vpon þe erpe, and  
30 name þe bred & ȝalde *graces* & þonkynges to his fader  
God, & blissed it & brake it & ȝaf it to his deciples to

\*[p. 20,  
col. 2.]

1. *Sjþþe[n]*: *SJþþem*.  
cf. infra, 100, 18.

11. [*hij puplissed it forþ*]  
22. *le[te]n*: third and fourth letters blotted.

parten amonge pe folk. & litel fyssches pai hadden, & pat he blissed & dude 3iuen it hem. And hij eten so pat hij weren fulle. And whan hij hadden alle yeten, his deciples 3eden & gedreden seuene leepes ful of relef. And 3ut were pere foure pousand men, wip outen children 5 & wymme[n]. & po lete Jesus hem passen.

§ 55      Hou Jhesus ansuered to þe Phariseus  
                      in Madagon.

**H**o wente Jesus to a schippe, & went to þe cuntere of Magadon. & þere comen þe Phariseus, & bisouzten Jesu þat he schewed hem sum manere tokenyng of heuene. And Jesus hem ansuered þat þe tokenynges 10 of þe fair weder and of þe tempeste hij coupe knowen, & þerfore hij schulden hadde non bot of Jonas þe prophete.

§ 56 Hou þat Jesus *conforted* his deciples whan  
hij hadden forȝeten to take brede wiþ hem.

Sijpen went Jesus in to a schippe, & his deciples  
forzeten to nyme bred wip hem in to þe schippe. 15  
And Jesus badde hem þat hij schulden fleize þe  
wickednesse of þe Phariseus & of þe Saduceens  
and of þe Herodianes. And hij pouzttten þat  
Jesus it seide for þat hij hadden forzeten to take  
brede wip hem. And Jesus hem vndernam of her 20  
litel bileue, & badde hem þat þai schulden bipenken hem  
of þe relef of þe fyue loues and hou many men weren  
fedde *perwip*. And þo vnderstoden hij þat Jhesus seide  
it nougth bot for þat hij scholden fleize þe aprise of þe  
Phariseus & of þe fals bileueande men. 25

6. *wymme*[*n*]: *wymme*.

15. *hem*] *e* written above deleted *y*.



§ 57      Hou Jhesus spytte in a blynde mannes  
              eizen and heled hym.

5      **S**ijppen com Jhesus to Bethsayda. & hij brouzten  
a blynde man tofore Jesu, & bisouzten hym po  
alle forto hele pat blynde man. And Jesus name  
hym by þe honde & ledde hym out of þe toun, and  
spatte in his eizen and touched hym wiþ his honden  
& asked hym 3if he seiþ ouzth. And þe man seide  
'3e,' pat he seiþ men gon and ferden as treen.  
And Jesus touched anoper tyme his eizen, & þan he seiþ  
alle manere þinges clerelich. And Jesus badde hym gon  
10 hom to his owen hous, & pat he seide to noman any þing.

§ 58      \* Hou pat Heroudes doutet hym of Jesu.

\* [p. 21,  
col. 1.]

15      **I**n a tyme herde Heroudes tellen of Jesus werkes pat  
he dude. & he dredde hym, for pat he herde telle  
pat John þe baptist was risen fram dep to lyve, and  
hym self pouzth it also. And summe oper seiden  
pat it was summe oper of þe olde prophetes pat was  
risen from dep to lyue. And perfore he desired  
mychel for to see Jesu.

§ 59      Hou Jesus bare hym at þe fest [of] loges †  
              þere he deliuered þe womman & heled a  
              blynde man.

20      **A**fter pat so neizhed þe feste of loges and Jesus was  
in Galilee. And his cosynes baden hym pat 3if  
he dude þe merueiles a Goddes halue pat he 3ede  
þan to þe feste to Jerusalem, pat his deciples  
mizten seene his werkes. For whi his owen  
cosynes ne leueden nouzth in hym. And þo seide  
Jesus pat he nolde þan goo to þe feste, for þe  
25 tyme of hym ne schewed nouzth 3utt, ne nouzth was 3utt  
ycomen. Bot he badde hem wende vn to pat feste, for  
her tyme was euermore : for þe werlde hem loued & hated

† loges] longes.

hym, for he spake yuel of hym. And þo wenten his cosynes to þe feste : and Jesus bilefte forto þat hij were gon, and supen he ȝede after pryuelich. & þe folk þat was comen to þat feste askeden gretlich after Jesu. And summe seiden þat he was goode, & summe seiden þat he 5 was wicked and bitraied þe folk. And whan þe feste was plenoer, þan com Jesus in to þe temple and preched to þe folk. And hij hadden gret merueile hou he coupe þe lawȝe & neuere hadde lerned lettre. And þo seide Jesus þat his techynge was nouȝth of hym self, bot of 10 God his fader þat hym ȝider sent. And he reproued hem þat hij wolden hym slee, and schewed hem þat hij hadden wrong. For whi, ne hadden hij no circumcisioun vpon þe sabat? And hij ansuereden and seiden þat he mysdude, þat warissched and heled men vpon þe sabat. And þo 15 seiden summe þat it was Crist. And summe seiden þat it was wonder þat þe princes tooken hym nouȝth, suppe þat hij souȝtten hym forto slee & he was þere in presence. And whan Jesus hadde mykel spoken to þe folk, þe princes & þe Phariseus herden and seizen þat þe folk was 20 gretlich ameued of Jhesus prechyng, and gedreden to gider men and setten sergeauntȝ forto take Jesu. Bot also suiȝe as þai hadden herde his worde hij ne myȝtten habbe no wille to done hym none yuel ne non harme, ac retourneden hem aȝein to her lordes. And hij hem 25 askeden whi þat þai ne brouȝth hym nouȝth wiȝ hem. \*And þe sergeauntȝ ansuereden and seiden þat neuor ȝutt spake man as Jesus dude. And hij askeden : 'Hou! What! Aren ȝe bigiled? Ne þencheȝ nouȝth þat neuere none Phariseus ne leueden neuer ȝutt in hym, bot þis 30 lewed folk þat ben acursed.' And þan spake Nichodemus & seide—who was it þat com tofore Jesu, þat was a god [man]—þat þe lawȝe dampned noman wiȝ outhen juggement. And hij hym askeden wiȝ wrappe ȝif he were of Galilee, and seiden þat no prophete myȝth be ne come 35 from pennes. & þus hij wenten hem hom to her jnnes. And vpon þe morowe Jesus entred in to þe temple & preched to þe folk. And þan comen þe maistres and þe

\*[p. 21,  
col. 2.]

8. *to*] above the line. 13. *ne hadden hij*] *hij ne hadden*. Cf. Joh. vii, 23.



Phariseus, and brouzten a womman amonge al þe folk  
 þat was þo taken for avoutrie. And hij tolden it Jesu  
 and askeden hym what hij schulden done wip hire—for  
 Moyses comaunded þat men schulden stene swich a  
 5 womman to depe. And þat duden hij þat 3if he hadde  
 seide 'Stoneþ hire,' hij wolden alle haue destried hym &  
 han seide þat he hadde ben to hastyf & to cruel. And þe  
 folk þat helden hym so ful of pyte and of mercy wolden  
 þe lesse haue loued hym. And 3if he hadde yseide 'Lete  
 10 hire go quyte,' hij wolden þan haue taken hym and holden  
 hym als he þat ydone azeins þe lawe of God. & þo whan  
 Jhesus sei3 hem come he bigan to stoupen adoune, and  
 purtrayed in þe erpe þat þe womman hadde no schame ne  
 were yschent. And hij stoden toforne hym and askeden  
 15 hym felonlich what þai scholden done wip þat womman.  
 And Jesus redressed hym, & byhelde hem rizth harde, and  
 seide hem þat whiche of hem were wip outen synne caste  
 to hir þe first ston. And also swipe he stouped anoper  
 tyme adoune and purtraied eft in þe erpe. And þe Jewes  
 20 also swipe wenten hem out of þe temple, euer þe eldest  
 fyrst, als sone as þei miztten gon. And whan Jesus sei3  
 þat hij weren alle agon, þan turned he hym towards þe  
 womman wel suetelich and seide: 'Womman, where ben  
 hij þat biwryeden þe? Ne dampned noman þe?' 'No  
 25 sir,' sche seide, 'noman.' And Jhesus hire ansuered and  
 seide: 'Ne ich ne schal dampne þe. Goo, & synne  
 nomore.' And þo bigan Jesus to proue þat he was Goddes  
 son, and þat hij weren þe deuels children, and nou3t  
 Abraham sones. And so longe he tened hem þat hij  
 30 wolden haue stoned hym. And Jesus hidde hym and  
 went out of þe temple. And als he 3ede out, he sei3 a  
 blynde man sytten þere þat was of his age. And Jhesus  
 deciples askeden wheþere þat it were for his \*synnes þat  
 he was blynde, oþer for þe synnes of his auncetres þat he  
 35 was blynde borne. And Jesus hem seide þat for neuere  
 noiþer, bot forto schewe þe power of God in hym. And  
 þo spytted Jesus in to þe erpe & made a litel clay wip his  
 spatel and smered þe blynde monnes eizen, and badde  
 hym gon and wasschen hem at þe water of Syloy. And  
 40 he 3ede, & com azein to Jesu seande. Nou his neizburs

• [p. 22,  
col. 1.]

pat hadden yseizen hym blynde & pouer, ne knewen hym nouȝth for pat hij seizen hym seande. Bot nouȝth for pan he tolde hem pat Jesus hym hadde yheled. And for pat it was on pe sabate his neizboures hym ladden to pe Phariseus. And pai askeden hym hou pat it was, and 5 in what manere. And he hem tolde pat Jesus hadde ydone it vpon pe sabat. And he seide it hem so swetelich and so dignelich for Jesus sake, pat for pure jre hij dryuen hym away. And Jesus herd telle hou pai dryuen hym away, and ȝede hym self after forto sechen hym. And 10 whan Jesus hym had yfounde, he asked hym ȝif he leued ouȝth in Goddes son. And he ansuered and asked what was he pat. And Jesus hym seide: 'Ich it am.' And he also swipe fel adoune to his fete and honoured hym, & seide pat he leued in hym. Nou hadden pe Jewes jugged 15 amonges hem pat who so were biknowe pat Jesus was Crist, pat he schulde be done out of her synagoge. And Jesus bigan to schewe pat he was sopefast liȝth of pis werlde and trewe schepehirde, and pe princes & pe Phariseus so weren blynde and peues & mansleers and 20 bitauȝtte to pe fende.

§ 60      Hou pat Jhesus warned his deciples first  
                    of his passioun.

**A**fterwardes so bifel pat Jesus ȝede hym self prayande by pe waye, and his deciples wip hym. And Jesus asked what pe folk seide of hym, what man pat he were. And his deciples hym seiden 25 pat summe wenden pat he were John pe baptyst, and summe wenden pat he hadde ben Elye, and summe oper wende pat he were Jeremye, oiper summe oper prophete. And pan asked he hem what pai helden hym. And seint Peter ansuered and seide: 'pou 30 arte Goddes son, al hol[y] lyueande.' And po ansuered Jesus hym and seide: 'J seie pe forsope pat pou art Petre on wham j schal founde my chirche. And pou schalt haue power in heuene and in erpe & in helle.'

16. *biknowe*] *biknowe amonges*.



And þan bigan Jesus to schewe to his deciples þat hym byhoued to wende to Jerusalem forto be dampned of men þa[t] weren \*ybore, and of þe maistres & of þe princes and of þe folk, and for to ben yslawze: and þe þridde day he 5 schulde arise from deþ to lyue. And þo bigan seint Peter forto wipsegge hym þat he hadde yseide so, for whi þat schulde neuer bitide. And Jesus hym seide: 'þou aduersaie, fleize fro me, for þou me greuest; for whi þou ne takest no ȝeme of God bot of þe folk.' And þo cleped 10 Jesus al þe folk to hym and to his deciples and seide to hem þat who so wolde folowen hym he moste forsake hym self and nyme eueriche day his crouche vpon his bak and folowen hym. And he seide hem þat þere were suich in þe place þat ne scholden neuer dyen forto þat hij 15 seizen hym comen aȝein and wenden þere he wolde in to blis wip his fader to be glorified.

\* [p. 22, col. 2.]

§ 61      Hou Jhesus was transfigured, and heled  
a man þat was lunatyk.

20 **E**ijtte dayes afterwarde Jhesus took seint Peter & seint James and seint John and wente hym vn to an heiȝe mountayne pryuelich forto preyen. And perwhiles þat Jesus prayed his face bicom schyne- ande so þe sonne, and his cloping bicom white als þe snow & riȝth briȝth. And þo comen Moyses and Elias and tolden hou he scholde be pyned in Jerusalem. And þo seide seint Petre to Jesu: 'Sir, it is 25 goode þat we duellen here. Ȝif it be ȝoure wille, do we so, sir, þre dayes felle: on to ȝou, anopere to Moyses, and þe þridde day to Hely.' And þus he seide for drede, for he nuste neuere what he myȝth sugge. And wip þat hij seizen a briȝth cloude of þe firmament amonges hem, and 30 a voice out of þat cloude spekande to hem & seide: 'þis is my dere son of wham i am wel apayed. Now hereþ hym.' & hij fellen alle to þe erpe for gret drede. And Jesus name hem vp & seide: 'Ne habbeþ no drede.' And hij lokeden, & nouȝth hij ne seizen bot Jesu al one.

3. þa[t]: the third letter has been defaced.

And als hij zeden adoun, Jesus hem defended pat hij ne tolden it noman pat pai hadden herde and seen til pat he were arisen fram dep to lyue. And þan askeden hij hym 3if Helye schulde come tofore þe day of juggement. And Jesus hem ansuered and seide: '3is. He schal come 5 and appaile þe state of þe folk,' bot also pai schulden done of hym as pai duden of John þe Baptist or of hym self. And vpon þat oþer day, whan Jesus com doun of þe mountayne, so com þere mychel folk abouten hym. And Jesus com and fonde þe maisters disputyng wiþ his 10 deciples tofore þe folk. And also suiþe as hij seiþen hym hij runnen \*alle azeins hym and salueden hym wiþ mychel drede. And Jesus hem asked of what þing hij disputeden. And þere com a man and seide pat he hadde ledde his son pat was lunatyk to his deciples, & his deciples ne 15 myzten nouþt warisshen hym. And Jesus hym badde pat he schulde brynge his son toforne hym. & he asked hym hou longe he hadde yhad pat yuel. And he ansuered & seide, supþen pat he was childe litel; and ofte sipes so hadde þe wicked fende kaste hym in þe fyre & in watre 20 forto haue slayn hym. 'Ac 3if þou myzth ouþt do þerto, suete sir, helpe me.' And Jhesus hym ansuered and seide: 'Jch may wel done it 3if þat [þou] bileueest it.' And he cried al wepande and seide: 'Sir, ich bileue wel, ac helpeþ me mysbileuande.' And also suiþe as þe childe 25 com towardes Jesu, he fel adoun as he was woned to done, and griselich demeyned, pat many seiden pat he was ded. And Jesus comaunded þe fende to wende out of hym suiþe, and he fleiþ out in haste. And Jesus took þe childe als suiþe and bitauzte hym þe fader. And 30 whan Jesus com hom to his jn, þan asked his deciples hym whi þat pai ne myzth nouþt dryue so out þe fende. And Jhesus hem ansuered and seide, for her lytel bileu- nesse pat hij hadden. And also he seide hem pat 3if hij hadden stedfast bileue hij myzten þan done alle þinges, 35 ac þis manere fende was nouþt dryuen out bot þorouþ orisoun & þorouþ me.

\* [p. 23,  
col. 1.]

22. *hym*] above the line.



§ 62 Hou Jhesus anoper tyme warned his deciples  
of his passioun.

5 **S**ijpen went Jesus pryuelich in to Galilee. And  
anoper tyme he warned his deciples of his pas-  
sioun and of his resureccioun. And he badde  
hem þat hij schulden penche þere on, whan tyme  
come, what he hadde hem seide toforne hande.  
And hij bicomē alle wel sorouful & wel drery,  
for whi hij nysten neuer wheper he seide forsoþe,  
oiper by ensample he seide. Ne non of hem ne durst  
asken his entent ne his wille.

§ 63 Hou Jesus 3alde trewage, and tau3tte his  
deciples to be alway debonair and mylde  
& lowe of herte by þe waye.

10 **A**fter þat com Jesus in to Capharnaum. And comen  
hij þat gadreden þe trewage to þe emperoure of  
Rome and askeden seint Petre 3if Jesus 3alde no  
tr[e]wage. And he sede, '3is.' And whan seint  
15 Petre com hom, Jesus hym asked also swiþe  
wheper þe kynges token trewage of her sones  
oiper of straunge men. And seint Petre seide  
'Of straunge men.' 'Þan ben þe sones free,' seide  
Jesus. 'Ac þat we ne wrappe hem nou3th, goo \*to þe  
see,' he seide, '& legge þine hooke, and in þe mouþ of  
20 þe first fysche þat þou takest þou schalt fynde a peny  
þat schal be worþ two treweages. 3iue it for me and  
for þe.' And in þilk tyme Jesus asked his deciples what  
þai hadden seide by þe waye. And hij helden hem all  
stille. Now hadden his deciples disputed by þe waye  
25 which of hem was most worpi. And hij comen and  
askeden þus of Jesu. And Jesus sei3 þe wrappe of hem,  
and cleped a childe to hym and dude hym stonde by his  
o syde and leide his arme abouten hym, and seide to his  
deciples þat bot hij weren als mylde of hert as þat childe  
30 was, hij ne schulden nou3th entren in to þe blis of

\*[p. 23  
col. 2.]

heuene. 'For whi,' he seide, 'who so lowep hym als  
 pis childe dope, he is mest worpi. And who so resceyueþ  
 schuich a childe in my name, he resceyueþ [me]. And  
 þe meste of 3ou alle, he is lest.' And þan ansuered seint  
 John and seide þat he hadde seene a man dryuen away 5  
 fendes in þe name of Jesu þat ne hadde nou3th folowed  
 hym. And hij it hadden þat man defended it þat he ne  
 dude it nomore. And Jesus hem comaunded þat hij ne  
 schulden defenden hym nou3th; for noman, he seide,  
 þat dude myracles in his name ne my3th no tyme 10  
 myssiggen of hym. And who so were a3eins hym he were  
 a3eins hym self. And who so slaundred a childe þat  
 leued in hym, hym were better nou3th ben yborne.  
 And þo tau3tte Jesus hem þat hij schulden bynynmen  
 hem pryuelich þat mysdeden, and for3iuen hem 3if 15  
 hij bisou3tten for3iuenesse; and bot hij wolden amenden  
 her trespas, þat hij schulden þan schewen it to her  
 prelate, and bot 3if hij weren obeisschaunt to her  
 prelate, leten hem passen out of her compaynye. 'And  
 al þat holy chirche wil juggen schal be stable and con- 20  
 fermed toforne me. For whi,' he seide, 'þere two oþer  
 þre bep to gedre in my name, þere am ich amonges hem.'  
 And þan asked seint Peter hou ofte sipes he schulde  
 for3iue, 3if men hym asked for3iuenesse, & 3if he  
 schulde for3iue seuen sipes. And þo hym seide Jesus 25  
 a ta[l]e of a kyng þat repeled þe dette vpon his sergeaunt,  
 for þat he ne hadde nou3th done to hem als he hadde  
 done to hym self: and als schulde his fader to hem bot  
 3if hij for3ouen wiþ goode hert alle her nei3bors.

20. *schal*] *sc* nearly defaced.26. *ta[l]e*: *take*.



§ 64 Hou þat þe Samarithane werned Jesu  
herberowȝe.

**S**ippen went Jesus in to Galilee, and afterwarðes  
in to Jerusalem forto suffren his passioun. And  
whan he com by Samarye he sent \*messagers forto  
bisechen hem þat hij wolden hym resceuen. And  
5 **S**hij ne wolden nouȝth resceyuen hem for þat he  
ȝede to Jerusalem. And þan seiden James &  
John: 'Sir, wil ȝe þat we sigge þat fyre falle  
from heuene and brenne hem?' And Jesus hym wip-  
turned & wipname hem & seide: 'Ne witen ȝe nouȝth  
10 hou ȝe scholden bere ȝou swetelich & soft?' For whi  
he nas nouȝth comen forto take vengeance of þe folk,  
bot for to sauene hem. And þo went Jesus in to anoþer  
toun. And als he ȝede by þe weie, so asked a man hym  
ȝif litel folk schulde be saued. And Jesus ansuered þat  
15 mychel of þat folk schulden be perissched, and many  
Sarazenes on euerych syde of þe werlde schulden ben  
saued: & þe fyrst schulden ben þe last, & þe last  
schulden ben first. And comen þe Phariseus to Jesu  
and beden [hym] gon away, for Heroudes hym wolde  
20 slen. And Jesus ansuered & seide: 'Goþ to þat ilk  
folk and seiþ hem þat ich schal dryue away fendes  
to day, & to morne, & þe þridde day. And þan  
schal it be ended.' For hij hadden nouȝth herd  
which prophete schuld die wipoute Jerusalem.

\*[p. 24,  
col. 1.]

§ 65 Hou Jhesus warissched þe ydropyk & preched  
to þe folk of lowenesse.

25 **Þ**o bifel vpon a day, vpon a sabat, þat Jesus entred  
in to a princes hous of þe Phariseus forto eten.  
And a man þat hadde þe dropesye stode tofore  
Jesu. And þe Jewes aspieden ȝif he heled any  
man vpon þe sabat. And Jesus asked of þe  
30 **Þ**e maisters & of þe Phariseus ȝif men schulden do  
godenesse vpon þe sabat. And hii helden hem

11. *take*] *t* is partly defaced owing to a brown stain. 21. *folk*] *for*.  
24. *which prophete*] repeated.

stille, & ne ansuereden nouzth. And Jesus touched þe  
 man, & heled hym als swipe. And Jesus hem asked  
 which of hem it were þat ne wolde nouzth drawen vp  
 his ox oīper his asse vpon þe sabat, 3if it were fallen in  
 a foule dyche. And hij ne 3ouen hym non ansuere. 5  
 And þo tauzth Jesus his hostes þat whan hij weren  
 ybeden to festes, þat hij ne schulden nouzth chesen þe  
 heizest sectes. And also he tauzt his hoste þat whan he  
 made feste 3at he schulde clepe þe meseise & þe pouer,  
 þat ne myzten nouzth rewarden hym, and God it schulde 10  
 zelde in þat oper werlde. And þan seide on of his  
 hostes þat [he] was wel blissed who may ete in þe blisse  
 of heuene. And Jesus ansuered and seide þat many mo  
 myzth eten þere jnne þan þat wolden come þere. And  
 þan seide Jesus a tale of a man þat made a gret feste. 15  
 & whan it was al redy, þan forsoken al þe folk hym,  
 & nolden nouzth comen þerto : somme for þat \*he wolde  
 seen his toun, summe for þat he wolde prouen his oxen,  
 summe for þat he hadde taken wyf. And þe heize men  
 of þe cuntree forsoken it, & maden hem wroþ, and seiden 20  
 þat non of hem schulden ete wiþ hym. And he dude  
 þan clepe þe pouer and þe seek in her stedes, and filled  
 ful his hous, and fested hem.

\*[p. 24,  
col. 2.]

§ 66      Hou Jhesus spak by þe waye azeins †  
fleschlich lustes.

Sjppen went Jesus forþ toward Jerusalem, and  
 mychel folk hym folowed. And he biturned hym, 25  
 and seide þat who so wolde come to hym he moste  
 leue all fleschlich likynges and loues, and take his  
 croice vpon his bak and comen after hym, 3if he  
 wolde ben his deciple. And also he seide hem, þat  
 ri3th as who so makeþ and setteþ an heize toure wil 30  
 bipenken hym first 3if he it may enden, and also as a  
 kyng þat ne haþ bot ten pousande men bipencheþ hym  
 hou he myzth holden azein anoper kyng þat comeþ  
 azeins hym wiþ twenty pousande men; also, he seide,

† *azeins*] *a azeins*.



'he þat wil be my deciple, hym bihoueþ to biþenchen  
hym wel streitlich forto leten al þing þat destourbleþ my  
loue.'

§ 67 Hou Jhesus ansuered hem þat gruccheden for  
þe synful men.

5 **A**fter þat comen þe publicanes & þe synful men,  
and neizeden Jesu forto heren hym. And þe  
Phariseus & þe maistres gruccheden, and seiden  
þat he disceyued þe folk, and ȝut neuere þe latter  
hij eten wiþ hym. And Jesus þo tolde hem  
þre tales, and tolde hem hou hij schulden done.  
10 'Forwhi,' he seide, 'þe schepehirde hap more ioie  
of a beste þat he hap forlorn, whan he it hap yfounde,  
þan of an hundreþ oper bestes. And more ioie hap a  
womman of a peny þat sche hap forlorne, whan sche it  
hap yfounde, þan of ten opere pens þat sche hap in hire  
15 cofre. And also,' he seide, 'hap þe fader more ioie of  
his son þat hap trespassed & mys done, þouȝ he al bare  
fote & naked come hom and wil come to amendement,  
þan he hap of alle hise oper sones þat neuere duden þing  
aȝeins her fader comaundement. And also,' seide Jesus,  
20 'more joyful ben þe angels of a synful man þat repentēþ  
hym by an hundreþ part, þan of a þousande oper riȝth  
þat ne habben no nede to done penaunce.'

§ 68 Hou Jhesus tauȝt his deciples for to be ful  
of pyte, & vndername þe Phariseus of  
her felonye & of her envie.

25 **þ**o tauȝt Jesus his deciples forto be pitouse, and  
tolde hem ensample of a sergeaunt of which his  
lorde wolde bynynen hym \*þe kepyng of a toun \*  
þat he hadde taken hym to kepe, for þat he herd  
telle þat he hadde destreyed his goodes. And  
þe sergeant purchaced hym many frendes, and  
quyted his lordes dette wel and faire. And whan  
30 his lorde it herd tellen, he þonked God & praised hym

\*[p. 25,  
col. 1.]

for þat he had done so wiselich. 'For þe folk of þe werlde,' seide Jesus, 'beþ wiser in her manere þan oper men ben towards hem.' Now herden þe Phariseus tellen, þat weren coueitouse, hou Jesus taȝt his deciples forto done almes and forto despise þis werlde; and þer- 5 fore lowȝen hij hym to scorne, for þat God bihett help & honoure to hem þat kepen þe lawȝe. And þan vndernam hem Jesus of her ypocrisie, and tolde hem þat þe tyme of þe werldes goodes ne schulde nouȝth lasten bot in to þe tyme of John þe baptist, for fram þat tyme forþ- 10 wardes God bihiȝth to his sergeauntȝ þe blisse of heuen: and who so wil it haue he moste conquere it wiþ strengþe. And þan schewed hem Jesus þat in þe elde lawȝe God hated auarice and loued penaunce, and tolde hem ensauple. 'It was a riche man,' he seide, 'þat lyued so 15 eisilich and also faire as he myȝth, and ete ilch day deliciouse metes. & so þere was a mesel þat com to his gate and was ful of sores & of vermyne, and he desired þe crummes þat layen on þe riche mannes boorde. And noman ne ȝaf hym nouȝth, but token þe houndes and 20 bayted hym from þe gate. And þe hou[n]des comen and likkeden his fete. And onon þe mesel dyed, and [his] soule was taken & borne wiþ aungels and leide in Abrahames barme. And afterwardes dyed þe riche man, and his soule was taken and borne wiþ fendes in to helle. 25 And in as mychel as her state was diuers her in þis werlde, by als mychel is it dyuers in þat oper werlde.'

§ 69      Hou Jesus tauȝtte his deciples hou hij schulden fleiȝen slaunder.

**S**ijþen a noþer tyme tauȝtte Jesus his deciples þat 30 hij schulden fleiȝe slaundre; and þat hij wiþnomen hem þat mysdeden, or þat hij seiȝen mysdo; and þat hij forȝouen hem þat askeden forȝiuenesse, to hem þat bisouȝtten forȝiuenesse, as ofte sipes as þai repenteden hem. þan bysouȝtten þe apostles Jesu þat he schulde strenkpen 35



her bileue. And Jesus hem ansuered þat 3if hij bileueden  
stedfastly, hij schulden mow3e done al þat hij wolden  
done. And he bisou3th hem ouer al þing þat hij ne  
schulde nou3th chiden of her dedes. 'For who is it,' he  
5 seide, 'þat saiþ to his seruaunt as swiþe as he comeþ  
fram his werk: "Go and ete"? First he seiþ hym þat  
he greiþe his lordes mete; and whan \*he hap serued his  
lord, þan goþ he & sitteþ and eteþ. And noman þankeþ  
hym of al þat he hap done. And also ich telle 3ou,'  
10 quop Jesus, 'whan 3e habbeþ al þis done þat 3ou is  
comaunded, siggeþ þan: "We beþ vndigne and none  
sotile seruaunt3. We habbeþ done þat we oweþ to  
done þorou3 dette."'

\*[p. 25,  
col. 2.]

§ 70

Hou Jesus heled ten mesels.

15 **A**fter þat com Jesus entrande in to a toun. And  
comen ten mesels metande hym, and crieden hym  
mercy from fer. And Jesus badde hem gon and  
schewen hem to þe prestes, þat hij my3tten wyt-  
nessen it. And als hij 3eden alle forþ hij bicomē  
alle clene. & on of hem, þat was a Samaritane,  
20 also swiþe as he seiþ þat he was clene, he re-  
toured hym a3ein and þanked God, and com and fel  
to Jesus feete and cried hym mercy. And þan seide  
Jesus: 'What! Ne aren nou3th alle þe ten clene?  
Where þan beþ þe nyne? þere nys non of hem alle  
25 þat retoured and þankeþ God bot þis aliene.' And  
Jesus hym bad arise and go forþ, for 'þi bileue þe hap  
saued.'

1. *bileueden*] second stroke of *n* defaced.

§ 71 Hou Jhesus answered to þe Phariseus þat askeden hym whan Crist schulde come.

**S**ijppen comen þe Phariseus, and askeden of Jesu whan Crist schulde comen. And Jesus hem answered & seide þat þe regne of Crist ne schulde nouȝt come þorouȝ spyes; for whi al þe werlde schulde wel wite whan he come. 'And nouȝt 5 for þi,' he seide, 'Crist is amonges þou.' Þo seide Jesus to his deciples þat þe tyme scholde come þat hij wolden desiren o day forto seen hym in erþe, and ȝut ne scholden hij nouȝth seen hym: bot er þat com he moste be forsaken of þe folk, and suffren diuers peynes. 10 And þan seide he hem hou it schulde be at his comynge. And he tauȝt hem hou hij schulden aȝeins þat comyng, þat schal be so dredeful, ordeynen hem & amenden hem þorouȝ orisoun and lowenesse. And he seide hem þat hem bihoued alle to praien: and ȝaf hem alle ensauple 15 of a wikked nigger þat was in a cite, þat wiþhelde þe riȝttes of a widewe riȝth longe, & nouȝth forþan so mychel sche bisouȝth hym of mercy þat at þe last he dude hir riȝth forto deliueren hym of hir. 'And wel more,' he seide, 'schal God do for hem þat ben ychosen, ȝif hij 20 bisechen hym niȝth & day.' And sipen he tolde hem on ensauple of a folk þat affieden hem in her godes & her riches, & despised oper men. He seide: 'It was a Pharisew & a publicane, & hij ȝeden in to þe temple \*forto prayen. And þe Phariseu stode and þanked God 25 þat he nas nouȝth liche þe synful man, and namelich þat he nas nouȝth suich as þe publicanes weren: and he recorded alle his goode dedes. And þe publicane stode a fer & nolde nouȝth loke vp towards þe heuene, bot knocked pryuelich vpon his breest and cried God mercy 30 als þat he was synful. And wel wite ȝe,' quod Jesus, 'þat þe publicane was herd tofore God, and þe Phariseu was refused. For whi who so heizep hym, he schal be lowed; & who so lowep hym, he schal be heized.'

\*[p. 26,  
col. 1.]



§ 72 Hou Jesus answered to þe Phariseus þat askeden hym ȝif a man miȝt leten his wyf in any manere.

5 **Þ**o comen þe Phariseus to Jesu & askeden hym ȝif man miȝth leten his wyf in any manere. And Jesus hem asked: 'Wha[t] seide Moyses ȝou?' & hij tolden þat Moyses seide þat who so wolde leten his wyf, he moste write penchesoun, & þan leten hir. And Jesus hem answered & seide þat it was for egernesse and for felonye þat Moyses it hem suffred, þat hij ne slowȝen hym nouȝth. Bot from þe tyme þat God fourmed womman of man, he 10 defended þat man ne scholde nouȝth leten his wyf, neiper for fader ne for moder. And anoþer tyme askeden his deciples hym att home, at her jn, of þis þing. And Jesus hem seide þat man ne miȝth nouȝth leten his wyf in none manere, bot it were for horedom, and elles nouȝth 15 ne womman hir housbonde: 'and in oþer manere ne mowen hij nymen non oþer.' And þo answereden his deciples and seiden þat ȝif it were so, it were nouȝth goode to taken wyf. And Jesus hem answered & seide þat summe men bep chaste of nature, and summe þorouȝ 20 strengþe, and summe þorouȝ her goode wille for Goddes loue; and þat myȝtten nouȝt alle so be; ac who so miȝth be, be.

§ 73 Hou Jesus blissed þe children and biclippede hem.

25 **Þ**o com a man to Jesu and offrede hym children, þat he schulde touchen hem and blissen hem. And Jesus deciples recu[s]eden hem þat hem offreden. And whan Jesus seiȝ þat, he remoeued hym, and cleped hem to hym & badde hem þat hij schulden leten þe children comen to hym; 'for to swich,' he seide, 'is þe blis of heuene.

3. Wha[t]: whad.

25. recu[s]eden: recubeden, perhaps miswritten for rebukeden.

And who so nys nouȝth swich as child is, he ne schal nouȝth come *pere* jnne.' And þan biclept Jesus þe children and blissed hem, and ȝede hym forþ.

§ 74      Hou Jhesus ansuered to þe \*prynce þat  
asked hym hou he miȝth be sauēd.

\*[p. 26,  
col. 2.]

**A**s Jesus went bi þe waye, so com *pere* a prince þat was riche and ȝonge, & kneled tofore Jesu and 5 asked hym what he schulde done forto haue lyf wiþ outen ende. And Jesus hym seide: 'Who so wil haue þe lyf wiþ outen ende, loke þat he kepe þe comaundementȝ of God.' And he asked which it were. And Jesus reherced hym þe 10 comaundementȝ of þe elde lawȝe. And he seide he hadde hem kepte al his lyue: and he asked what *pere* failede ȝett. And Jesus bihelde hym amyablelich, and seide hym þat ȝif he wolde be riȝth profyt and siker, þat he ȝede & selde alle his godes and ȝaue it to pouer men 15 & com and folowȝed hym, & he schulde haue it al in tresore toforne hym in heuene. And whan þe riche man had herde þis he went hym forþ al sorouȝful and mournende, for þat he hadde many riches. And þo seide Jesus to his deciples þat vnneȝes schulde any riche man 20 entren in to þe blisse of heuene. And his deciples alle abayschten of his word. And þo seide Jesus to hem þat who so hym affieþ in his riches ne may nomore entren wiþ inne þe blisse of heuene þan a camel may þorouȝ a nedel hole. And þan hadden his deciples wel more 25 merueile, and seiden: 'Who may þan be sauēd?' & þan ansuered Jesus and seide, a nemptes man myȝth it nouȝth be, ac God hym myȝth chastisen. And þo asked seint Petre of Jesu: 'What schal be oure mede, þat habbeþ forsaken al þing & habbeþ ysewed þe?' And Jesus 30 ansuered and seide þat hij schulden be wiþ hym & juggen þe folk of Jsrael at þe day of dome. And also he seide: 'Alle þo þat leten her fader & moder & her kynred & her frendes & her goodes for my loue, an hundreþ so mychel hij schullen resceyuen in þat oþere werlt, and 35



þe lyf wipouten ende. Bot many schullen be first þat weren last, and þe last schullen be first.' And þanne tolde Jesus hem an ensauple of a man þat brouȝth werk men in to his vyner. And he paied hem þat  
5 comen late raper, & als mykel ȝaf hem as hem þat comen first.

§ 75 Hou Jesus warned his deciples þe þridde tyme of his passioun.

10 **A**fter þat, whan Jesus ȝede forþ towards *Jerusalem*, alle þat hym siwenden so weren gretlich abayscht & afrayde, for þat hij weren *pere* aspyed. And Jesus went þo tofore, and name þe twelue apostles wip hym, & he tolde hem þat a's sone as þai comen in to *Jerusalem* schulde þe holy scripture be fulfild, & al þe prophecie þat was of his  
15 passioun & of his \*resureccioun. And he seide hem al þe manere. Ac hij ne vnderstoden it nouȝth, for þat he nolde nouȝth make hem to sorouȝful. And þan com seint James moder & seint Jones [wip hir sones] and bisouȝth hym þat hij myȝtten sitten wip hym, þat on on þe riȝth honde and þat oþer on þe left honde, nerrer  
20 hym þan any oþer in his regne. And Jesus hem ansuered þat hij nysten nere what hij bisouȝtten. And þo asked he hem ȝif hij myȝtten drynke of his drynk, & forto be baped in his bape. And hij seiden, 'Ȝe.' And þan seide Jesus þat of his drynk þai schulden drynk, and in  
25 his bap ben ybaped; bot forto sytten on his riȝth syde oþer on his left syde, þat ne wolde he nouȝth graunten hem for no cosynage, bot to hem þat his fader hadde destined it. And onon riȝttes þe ten apostles hadden envie þat þo tweie breþeren hadden ymade þat bisechyng.  
30 And Jesus cleped hem to hym, and seide hem þat it ne schulde nouȝth be so amonges [hem] als amonge þe seculer men: for who so wolde be moste maister of hem he schulde be sugett of alle, als hym self hadde ben amonges hem riȝth als her seruauȝt, and forto ȝiuen his  
35 lyf for to bigge alle synful from pyne.

\*[p. 27,  
col. 1.]

§ 76 Hou Jhesus warisshed a blynde man as he entred *in* to Jericho.

**A** non riȝttes as Jesus com in to Jerico, a pouere blynde man, pat was bisides þe waye, asked þe folk pat was *pere* neiȝ, who pat was pat passed *pere* forby. And þe folk seiden pat it was Jesus of Nazareth pat went *pere* forþ. And he bigan 5 to crye als swiþe to Jesu pat he schulde haue mercy on hym. And hij pat ȝeden tofore beden hym pat he schulde hebben his pes. And he cried þo wel ludder. And Jesus þo wiþstode and asked þo what he wolde. And he seide he wolde hebben his siȝth, 10 And Jesus seide, 'Haue þi siȝth.' And he seiȝ also swiþe, and ȝede forþ wiþ Jesu. And alle þe folk þan þanked God.

§ 77 Hou Jhesus turned þe heued to Ȝacheus, & tolde hym an ensample of X besauntȝ.

**Þ**o entred Jesus in to Jerico. And a ricche man pat hiȝth Ȝacheus, pat was chief bailyf of pat 15 cuntree, desired gretlich to seen Jesu: and he ne myȝth nouȝth seen hym for þe pres of folk, for he was schort & litel. And he ran tofore and clombe vp in to a sikamoure, forto seen Jesu ar he went out of pat cuntree. And Jesus, whan he com 20 *pere* aȝeins, he wiþstode and bihelde hym vpwardes, and avised hym and badde hym come doun of pat tree hastilich and herberouȝe hym. And he aliȝth adoun as swiþe, and resceiued hym wiþ gret ioie. And alle pat it seiȝen \*gruccheden, and seiden pat Jesus was turned 25 towardes a synful man. And þo com Ȝacheus and stode tofore Jesu, and seide pat he schulde ȝeue þe haluendel of his chateus to þe pouer; and pat opere half he schulde ȝiue in foure parties, ȝif it so were pat he hadde ytaken of any mannes wiþ wrong. & þan ansuered Jesus & 30 seide pat alle his meynnee weren ysaued pat day, for pat

19. *vp*] above the line.

\*[p. 27,  
col. 2.]



he hadde chastised hem & was riȝthful. And þis he seide  
 pat he was comen forto fecchen and to sauē alle þo pat  
 weren forlorne. And afterwardes tolde Jesus a tale of  
 ten besauntȝ, pat a gret lordynge took to his *sergeauntȝ*  
 5 and bad pat hij schulden marchaunden *pere* wiȝ als pai  
 wenten in to vnkouȝ cuntrees forto wynnē hym a  
 reaume. And pat vnderstoden hij pat he hadde yseide  
 forto ben a kyng als suiȝe as he com to *Jerusalem*. Ac  
 he dude hem wel to vnderstonde pat þe Jewes schulde  
 10 nouȝth resceyuen pat kyngdom, for pat ne wolden hym  
 resceyuen; and *perfore* hij schulden ben destrued: and  
 pat he schulde come at þe day of dome to schewen hym  
 pat he were kyng, and he schulde ȝelde vche man *after*  
 pat he hap deserued.

§ 78 Hou Jhesus warisshed tweie blynde men as  
 he went out of Jherico.

15 **S**ijþþen went Jesus out of Jherico; and two blynde  
 men seten by þe waye and herden telle pat Jesus  
 passed *pere*, and hij bigunnen to crien a loude to  
 Jesu, 'Merci!' And þe folk beden hem to be  
 stille, and ben in pes. And hij bigunnen to cryen  
 20 **S**wel heizer and þe more. And Jesus wiȝstode, and  
 asked hem what hij wolden. And hij ansuereden  
 pat hij myȝtten nouȝth seen. & Jesus touched her eizen,  
 and hij seizen als suiȝe, and ȝeden forȝ wiȝ hym. And  
 pat on of hem tweie hiȝth Bartholomew.

§ 79 Hou Jhesus ansuered to þe Jewes at þe feste  
 of þe dedicacioun of þe temple, & þan he  
 ȝede hym forȝ.

25 **S**o bifel at þe fest of þe dedicacioun of þe temple,  
 pat was in wynter, pat Jesus com in to þe temple  
 of *Jerusalem*. And *pere* comen þe Jewes and  
 askeden hym felounlich pat he schulde hem telle  
 30 **S**if he were Crist. And Jesus hem ansuered pat  
 by his werkes and his dedes hij myȝtten wel seen  
 pat he it was. 'Bot ȝe,' he seide, 'ne leuen nouȝth

\* [p. 28,  
col. 1.]

in me, for 3e ne beþ none of myne scheep. Myne scheep  
abow3en to me, and folowen me, and ich 3iue hem lyf wiþ  
outen ende. And noman ne may byreue hem my fader,  
to wham ich hem schal bitake; for my fader & ich aren  
al on.' And þo noman þe \*Jewes stones forto haue stoned 5  
hym. And Jesus hem answered, 'Many goode dedes ich  
habbe 3ou done. Whi wil 3e me stonen?' And hij  
seiden, 'For no goode dede doynge, bot for þat he mys  
seide azeins God. For whi, þou seist þat God þi fader &  
þou aren al on.' And þo schewed Jesus hem apertelich 10  
þat God þan clepeþ his chosen [goddes] in holy wrytt.  
& þo leten þe Jewes forto stonen hym, and wolden haue  
nomen hym. And he passed out of her honden, and  
went hym forþ ouere þe flum Jordan, þere seint John þe  
Baptist was ywoned to dwelle wiþ his deciples. And 15  
many men and wymmen comen to hym, and leueden in  
hym.

§ 80 Hou Jhesus reised Lazar† fram dep to lyue,  
& hou þe bisshopes & þe Phariseus token  
her conseil to ben alle azeins hym.

**A**nd als Jesus was ouere þe flum Jordan yhidd, so  
bifel þat on of his frendes þat hi3th Lazar, þat  
was Marthaes broþer and Marie Magdaleyns, þat 20  
Jesus loued specialelich, lay in his sekenesse and  
langoured in Bethanye, a mile from Jerusalem.  
And Lazars sustren senten to Jesu, and bisou3tten  
hym þat he wolde come to conforten his frende.  
And he answered þat it was forto þanken God, nou3th for 25  
þat he schulde dyen for euer. And siþen afterwarðes,  
whan Jesus hadde dwelled þere tweie dayes, he seide to  
his deciples þat he wolde gon in to Judee. And his  
deciples seiden þat it was wonder þat he wolde wende  
among þe Jewes, sippe þat hij wolden toforn hande haue 30  
ystoned hym. And þo seide Jesus þat it ne bihoued hem  
nou3th þat hij hadden drede forto folowen hym, for whi  
he my3th euermore sauē hym: for he was, he seide, als

† Lazar] þe lazare; with þe deleted.  
11. [goddes] Cf. Joh. x, 34.



þe sunne þorouȝ which briȝthnesse man myȝth euermore  
 al tyme of þe day kepen hym, þat he ne hyrte hym  
 nouȝth. And þan he seide hem þat Lazar her frende  
 slepeȝ, and þat he wolde go and awaken hym. And hij  
 5 seiden, ȝif þat he slepe þat it was token of warisshyng.  
 And þan seide Jesus hem apertelich þat he was ded : and  
 tolde hem þat he was fairer þan he was tofore, so þat hij  
 ne weren attempted ne adrad of þe byleue, n[o] more þan  
 hij hadden yseizen his frende dyen in his presence. 'Bot  
 10 goo we now to hym,' he seide. And þo seide seint Thomas  
 to his felawes : 'Goo we now and dye wiȝ oure maister :  
 for why, he were his frende þat ȝede wiȝ hym wiȝ his  
 owene good wille aȝein his enemyes.' And þo com Jesus  
 þe fierþe day to Bethanye, þere Lazar was ygrauen. And  
 15 Jesus abode wiȝouten þe toun, and sent after Martha.  
 And sche com and fel to his feete and seide : 'Sir, ȝif  
 þou haddest ben here, my broþer had nouȝt \*ben ded. Bot  
 j wot wel,' sche seide, 'þat God schal ȝiue þe al þat þou  
 wilt aske hym.' And þan seide Jesus hir þat he schulde  
 20 arise. And sche seide þat sche wist it wel þat he schulde  
 arisen at þe juggement. And þo asked Jesus ȝif þat sche  
 leued it þat he was vprising and lyf. And sche ansuered  
 'ȝe,' and seide þat sche wist wel þat he was Crist, Goddes  
 son. And þo bad Jesus hir þat sche schulde gon and  
 25 fecchen hir suster. And sche ȝede, and seide priuelich to  
 hire suster þat Jesus was comen, and hadde hire of sent,  
 þat sche come to hym. And þan ȝede Marie to Jesu als  
 swipe. And mykel folk of þe Jewes, þat weren comen  
 forto conforten hem of her broþers deȝ, so ȝeden wiȝ hem,  
 30 and wenden þat sche wolde haue gon [&] weped at þe  
 tombe. And whan Marie com to Jesu, als suiȝe sche fel  
 adoun to his feete wepeande and cryeande hym mercy,  
 and seide : 'Sir, ȝif þou haddest ben here, my broþer ne  
 hadde nouȝt ben ded.' And Jhesus, whan he seiȝ hire  
 35 wepen and þe Jewes þat weren ycomen wiȝ hire, he bigan  
 to quaken & to wepen, and asked hem where þai hadden  
 hym yburyed. And hij ladden hym pider. And þan  
 seiden summe þat it semed wel þat Jesus hym hadde

\* [p. 28,  
col. 2.]

7. tolde] l above the line.

8. n[o]: ne.

mychel loued. And oper pat *pere* weren, seiden pat it was wonder pat he ne myȝth nouȝth helden his frendes lyf, als wel as he myȝth ȝiuen an vncouȝ man his sizth of eize. And Jesus þo al tremblyng com to þe monument. - Nou was Lazar leide in a graue, and a ston abouen hym. 5 And þo comaunded Jesus pat men schulden remue þe ston. And Martha seide pat þe body stank, for he hadde leyen foure dayes in þe erpe. And Jesus hire ansuered pat bot hire trewþe failed hir, sche schulde se merueile. And þo lyften hij vp þe ston. & Jesus loket towardes 10 þe heuene and þanked his fader pat he hadde herde his bisechyng; and þan he cried aloude: 'Lazar, arise, & come out hider.' And he aros vp als swiþe, his honden and his feete ybounden wiþ bondes, and his visage was bounden wiþ a su[d]arie. And þo comanded Jesus pat 15 hij schulden vnbynden hym, and pat hij schulden leten hym gon. And þo many pat seizen it leueden in Jesu. And þe oper ȝeden to þe Phariseus, and tolden hem hou Jesus hadde done. And þo assembleden to geder þe bisschopp & þe Phariseus, and seiden pat ȝif hij suffreden 20 Jesu so frelich done his merueiles, al þe folk schulde leuen in hym, and þe Romaines schulden comen and destruen hem alle; for pat hij hadden ychosen a newe lorde wiþ outen her assent. And þanne on of hem pat hiȝth Cayphas, \*and was bisschop pat ȝere, seide pat pai 25 couþe no goode, for hij ne þouȝth nouȝth pat it were bettere pat o man were slayn forto saue þe folk, þan pat all þe folk were yslawȝe for one mannes sake. & he comaunded ȝif pat any man wȝst where pat Jhesus were, pat men schulden suiþe done hem to witen, pat hij 30 myȝtten hym taken. And þo wente Jesus hym hydande in to a cite pat hiȝth Effren, pat was als it were in desert.

\* [p. 29,  
col. 1.]

15. su[d]arie: *suarie*.



§ 81 Here bigynneþ þe secounde meditacioun by  
þe þursday. Hou þat Jesus com in to  
Jerusalem þoroȝ Bethanye, & was re-  
sceyued wip ful faire processioun.

þo neized þe feste of ester. And þe folk of alle þe  
londes aboute comen to Jerusalem forto atyren  
hem aȝeins þe fest. And als þai stoden in þe  
temple, þan askeden hij þo, hou it was þat Jesus  
5 þas nouȝth comen pider to þat fest. And Jesus  
þo, þe sexte day tofore þe pask, com in to  
Bethanye, þere he hadd areised Lazar. And hij  
maden a sopeer, and duden Jesu soupē: and Martha  
serued. And Lazar was on of hem þat ete. And Marie,  
10 hir suster, took a pounde of gret preciousse oignement,  
and smered Jesus heued and his fete als he satte atte  
mete: and al þe hous was ful of þe swetenesse. And  
þan seide Judas Skaryott: 'Wharfore was þis [loss of]  
oynement ymade? It myȝth haue ben solde for pre  
15 hundreþ pans, and ben ȝouen to þe pouer.' & he bigan  
to lawȝe vpon þe womman wip scorne and wip disdeyne.  
And þat ne seide he nouȝth for non almesful dede, bot for  
þat he was þef, and stale and bare away þat men setten  
forþ to forne hym. And þo answered Jesus and seide,  
20 þat sche hadde done þat dede in þe honoura[n]ce of his  
buryinge. And he seide þat sche hadde ful wel done:  
and pouer miȝtten þai alway habben, ac his body ne  
schulde hij nouȝth alway habben. 'Sche hap done,' he  
seide, 'þat sche miȝth. And for þi schal hir dede be  
25 spoken of in þe ewandelye ouere al þe werlde, in reme[m]-  
braunce of me.' And þo herden mychel folk tellen þat  
Jesus was þere. And hij comen, nouȝth forto seen Jesu,  
ac for to seen Lazar þat was reised fram dep to lyue.  
And þo biþouȝth þe bisschop hym, þat hij wolden slen  
30 Lazar; for þorouȝ þe enchesoun of hym, mychel folk

13. [loss of] Cf. *Earlier Wycliffite Version*, Mk. xiv, 4. 20. *done*  
þat] above the line. 22. *miȝtten þai*] *miȝtten þai*  
*myȝtten*. 25, 26. *reme[m]braunce*: *remenbraunce*.  
26. *me*] Read *hir*.

\* [p. 29,  
col. 2.]

bileueden in Jesu. And vpon þe morne, as Jesus went  
towards Jerusalem and com to Bethfage, he hadde two  
of his deciples gon to þe toun pat stode toforne hem,  
and pat \*hij brouȝtten hym an asse and hire fole, pat  
neuere man hadde riden onne. And ȝif any man it hem 5  
werned, pat hij schulden seggen pat her lorde hadde to  
done wiþ all; and men it hem schulden leten. And his  
deciples wenten forþ, and founden riȝth as Jesus hem  
hadde yseide. And men hem askeden what hij wolden  
do wiþ þo bestes. And hij ansuereden as Jesus hem 10  
hadd comaunded: and hij leten hem passen. And hij  
comen to Jesu wiþ þe asses, and leiden her cloþes vpon  
þe asses fole, and setten Jesum abouen þere on. And  
summe leiden her cloþes in þe way þere þe asses schulden  
gon. And summe striweden floures, and braunches of 15  
olyue. And whan Jesus com doun from þe mount of  
Olyuete, alle þe folk þanked God for þe grete miracles  
pat hij hadden yseene, pat Jesus hadde ydone. And hij  
bigonnen forto crien, and forto syngen, and forto maken  
gret ioie pat he was Crist, her riȝthful kyng, pat God 20  
hem had bihoten of þe kynrede of Dauid. And þo þe  
gret folk pat were comen to þe feste herden telle pat  
Jesus was comen to Jerusalem, hij wenten out aȝeins  
hym, and tooken braunches in her hondes of olyue, and  
ȝeden syngynge and þankyng God, als hij duden pat 25  
siweden Jesu. And þo þe Phariseus seiȝen pat men hym  
dude so gret honour, and pat he suffred it, hij comen to  
hym & baden hym pat he schulde destourblen it. And  
Jesus hem ansuered, bot ȝif þai helden hem stille, þe wers  
þai schulden crien. And whan Jesus com neiȝ þe cite of 30  
Jerusalem, he wiþstode, and bigan to wepen, and seide  
hem, ȝif þai wisten þing pat þai nysten, hij wolden also  
wepen; for hij schulden be aseged & destrued, for hij  
nolden nouȝt knowen þe tyme pat God hadde hem  
yvisited. And als Jesus entred in to þe cite wiþ pat 35  
gret processiou, alle þe folk weren abaischt, and askeden  
who it was. And þe folk seide hem pat it was Jesus, þe  
prophete of Nazareth. And þan seiden þai pat hadden

20. *her*] above the line.



seen hou he reised Lazar, pat he was wel digne to haue gret honour. And þe Phariseus ansuereden bitwixen hem þorouȝ enuie, pat al for nouȝth þai hadden þat worde yseide: for whi, hij ne hadden noþing yspedde. 'Ne see 5 3e,' hij seiden, 'hou alle þe seke men hym folowen, & he ne doþe hem nouȝth [recusen]?'

§ 82 Hou Jesus hym bare vpon þe palme sonen-day & hou he ansuered hem pat oppose-den hym of þe children.

10 **A**nd Jesus þo rode þorouȝ þe cite in to þe temple. And pere he fonde marchaundes wiþ her ware, sittande pere & sellande. & he drof hem out vchone, & ouer þrewe her boordes pat stoden \*forto chaungen þe moneye, and her chaiers also he cast adoune pat seten and solden culueren; & seide hem, pat God seide pat his hous scholde ben hous of prayers and of orisounes, and hij hadden it made 15 recette of þeues: and he wolde nomore suffre it pat men bare her vessel þorouȝ þe temple, bot ȝif it were yhalewed. And þe princes, and þe maistres of þe folk, and þe bisschopes, whan hij seizen pat, biþouȝtten hem hou þai miȝtten hym take and dampne hym to þe deþ. Bot hij ne dursten nouȝth for 20 þe folk, pat hym loueden so mychel, and so gladlich hym worschipeden and þanked. And wiþ pat so comen þe halte, and þe blynde, and þe deaf, and þe doumbe, in to þe temple: and Jesus hem warissched þo vchone. And þe children of þe cite ȝeden and sunge tofore her kyng: 25 'Riȝthful verray Jesus Crist, of þe kynrede of Dauid.' And þo comen þe bisschopes and þe maistres of þe lawȝe, and askeden hym ȝif he herde ouȝt what þe children seiden. For hem þouȝtten pat he ne schulde suffre no veyn glorie. And Jesus hem ansuered, pat Dauid þe 30 prophete, als hij wel soþe wisten, hadde yseide pat God schulde make þankyng to his Crist of þe moupes of children, to confounden his enemyes. And so bilefte Jesus fastand in þe temple tyl it was euene. And þo lokeden alle, ȝif any man wolde bidden hym to her-

\*[p. 80, col. 1.]

berewe: and whan noman wolde hym bidden, þa retourned he aȝein wiþ his apostles to Bethanye, vnto Lazares hous. And þere he duelled al þat nyȝth, and tauȝtte hem þe riȝth bileue of cristendom.

§ 83 Hou Jhesus acursed þe fygeer whan he went aȝein to Jerusalem, for þat it bare no fruyt.

Vpon þe morowe went Jesus erlich aȝein to Jerusa- 5  
lem. And als he com by þe waye he was afyngred,  
and went hym to a fygeer, ȝif he miȝth fynde any  
fruytt. And þo he com þere ate, he ne fonde no  
fruytt, bot leues on þe tree. And he acursed it  
als swiþe, and seide þat it ne scholde neuere bere 10  
fruyt. And onon riȝttes þe fyger bigan to for-  
worpe, and to dryen al in to þe roote. And his deciples  
hadden gret merueile þere of. And seint Peter vpon þe  
morowȝe schewed it hem anoper tyme, als he went  
towards Jerusalem, þat þe figere was al dried. And 15  
Jesus hym ansuered & seide, ȝif þai hadden stedfast  
bileue and charite, hij scholden mowȝe done also, nouȝth  
onelich of a tree, bot forto remuen a gret mountayne at  
her owen wille.

§ 84 Hou þat Jesus biheeld þe temple, and †  
ansuered to hem þat opposeden hym of his  
powere."

\*[p. 80,  
col. 2.]

Iesus, þo he com to Jerusalem, satte & biheld þe 20  
temple of markandises and of al oper \*erþelich  
ping, and satt and preched to þe folk. And  
comen þan þe ercheprestes, and þe maisters, &  
þe elde men to hym, and askeden hym who had  
ȝouen hym þe power to do swich pinges als þat 25  
he dude in þe temple. And Jesus hem ansuered  
& seide, ȝif þat hij wolden ansueren hym of one

† and] repeated.



askynge, he wolde tellen hem þan who hadde ȝouen hym  
þe power. 'Seieþ me,' he seide, 'wheþer John þe  
Baptist was a Goddes halue, oþer he nas.' And þe  
Jewes þouȝtten: 'Ȝif þat we seien þat he was a Goddes  
5 halue, he schal vs asken whi þat we ne leened hym  
nouȝth; and Ȝif þat we sayen þat he nas nouȝth a Goddes  
halue, þe folk schal þan stone vs to deþe.' And hij  
ansuereden þan to Jesu, þat hij nysten neuere. And  
Jesus ansuered and seide, he ne wolde nomore tellen  
10 hem who hadd ȝouen hym þat powere, þan hij wolden  
ansueren to his askyng.

§ 85. Hou Jesus ouercom þe maistres.

15 **S**ipen seide Jesus þe maistres þre wordes, and  
schewed hem þat hij were dampnable þorouȝ her  
owen ansuere. Þe first word was of a man þat  
hadde tweie sones. Þat on seide þat he wolde  
done his faders comaundement, and he ne dude it  
nouȝth; and þat oþer seide he nolde nouȝth done  
it, & ȝutt he dude it. A noþer tale tolde Jesus  
hem, of a man þat planted a vyne: and redde þe folk þat  
20 hij schulden slen alle þo þat comen to fecchen of þe  
fruytt, ȝe, and his owene sone. And sipen he tolde hem  
þat he was figured to a ston, þat alle þe masons þat  
maden þe temple Salomon, casten til þat it were nyȝth.  
And þe last ston hij leyden it heigest vpon a corner, forto  
25 covplen tweie walles: and þere it was so auenaunt þat  
hij hadden alle gret merueile. And sipen tolde hem  
Jesus þe þridde tale of a kyng þat helde his sones fest.  
And þo þat he hadde boden to þe fest, chidden and  
slowȝen his seruauȝtȝ whan hij comen after hem. And  
30 whan þe maistres, and þe preestes, & þe Phariseus, seizen  
þat þise tales toucheden hem, hij wolden haue nomen  
Jesu: ac hij ne dursten nouȝth for þe folk. For al þe  
folk hym helden verray prophete, and from morowȝe til  
eue þai herden hym wiþ goode wille.

§ 86 Hou þat Jesus ansuered to þe Phariseus  
and to þe Herodians for þe trewage.

\* [p. 31,  
col. 1.]

**Þ**o wenten þe Phariseus, and conseileden wip  
kniȝttes þat weren wip Heroudes, þat hij schulden  
nyme Jesu as a þeef and for feloun & tretour, ȝif he  
seide þat he nolde ȝiue no trewage to þe Romaynes.  
And ȝif he seide þat men schulde ȝiuen it, hij 5  
schulden cryen it, & openen it to þe folk. And  
\*þan hij comen & senten her deciples, þe which  
were nouȝth yknowen wip þe bailyues. & hij bigunnen  
first to glosen hym, & seiden þat hij wisten wel þat he  
taughte sopenesse to alle men; and hij bisouȝtten hym þat 10  
he schulde hem tellen ȝif men schulden ȝiuen any trewage  
to Cesar, þe emperoure of Rome, or men ne schulden.  
And Jesus knewe wel her willes, and badde hem þat hij  
schulden schewen hym þe moneye. And also swipe þe  
Phariseus scheweden hym a peny. And Jesus hem 15  
asked, whas was þat ymage, and þe writing þat was þere  
aboute. And hij seiden þat it was Cesars. And Jesus  
hem badde þat hij ȝolden Cesar þat is was, and to God  
þat is was. And hij wenten forþ, & helden [hem] alle  
yschent and confounded. 20

§ 87 Hou Jhesus ansuered to þe Saducens of a  
womman þat haued hadd seuen breperen  
to housbandes.

**Þ**at day self so comen þe Saducens & seiden þat  
þere schulde no rysyng be of þe body. And hij  
askeden hym of a womman þat had yhadde seuen  
breperen to housbondes. Vpe þe vsage of þe elde  
lawȝe, whas womman sche schulde ben, whan þe 25  
commune risyng schulde be? And Jesus hem  
seide þat hij erreden, for as mychel as þat hij  
vnderstoden nouȝth þe scripture of þe lawȝe. 'For whi,'  
he seide, 'in þe oper werlde ne schulden men hebben none

17. *Cesars*] e faint and written on erasure.  
18 and 19. *is*] s has been touched up.



wyues, als men hebben in pis werlde: ac hij schulden  
ben as Goddes aungels.' And þo schewed he hem, þorouȝ  
þe lawȝe self, þat þe commune risyng fram deþ to lyue  
schulde be. 'For God seide þat he is God Abraham &  
5 God Ysaik & God Jacob; & þan semep it wel þat hij ben  
zutt: for whi tweie of pise þat in none manere weren, ne  
miztten in none manere ben.'

§ 88 Hou Jhesus ansuered to þe maisters of þe  
heizest comaundement of þe lawȝe.

10 **W**han Jesus hadde seide & þus wel ansuered to þe  
Saducens, þat hij ne coupen nomore asken hym,  
so com a maister of þe Phariseus and hym proued,  
& asked which was þeheizest comaundement of  
the lauȝe. And Jesus ansuered and seide, to  
louen God wiþ al his hert, *with* al his lyf, wiþ al  
his þouȝth, wiþ al his strengþe, and to louen his  
15 neiȝbore als hymself. þus bihouep it nedes to be, for þe  
secounde of pise two comaundementȝ so falleþ to al þe  
lawȝe and to al þe prophecie. And þan sent þe Phariseus  
to look ȝif he hadde wel yseide. And Jesus hem ansuered  
þat he nas nouȝth fer fram þe regne of God, *pere* what  
20 he hadde assented to soþefulnesse.

§ 89 Hou Jesus asked \*þe Phariseus whas son þat  
Crist schulde be, & who was his f[ader].

25 **þ**o asked Jesus to alle þe Phariseus *pere*, þat weren  
alle to gedre ygadred in þe temple, of what  
lynage schulde Crist come. And hij ansuereden,  
þat of Dauid kynrede. And þan asked J̃esus  
hou þat Dauid cleped hym his lorde in þe sautere,  
bot ȝif he hadde ben toforne hym. And wiþ þat  
none of hem durst ansueren, ne noping hym asken  
from þat day forþwardes.

\* [p. 31,  
col. 2.]

21. *were*n] *hij were*n.

GOSPEL HARMONY

G

§ 90 Hou þat Jesus preched to þe folk & to his  
deciples of þe ypocrisie of þe Phariseus.

**H**o seide Jesus to þe poeple and to his deciples, þat  
hij schulde done þat þe maistres and þe Phariseus  
seiden, bot þat hij wisten first her dedes. And  
he seide hem þat hij weren ypocrites in many  
manere; for hij weren hard & coueitouse of oper 5  
mennes [goodes], and softe and tender to hem  
self, and hij desireden forto ben honoured, &  
þorouȝ her gyle hij drawȝen ȝiftes of wydewes, and eke  
of þe folk þat heȝ symple. And he seide þat hij weren  
liche þe graues þat ben daubed and made faire wipouten, 10  
and stunken wipinne. And also he seide, þat hij weren  
proude & felle als þe kynde is of þe neddre; for whi her  
auncetres slowȝen Goddes prophetes, and als schullen hij  
done þe prophetes & þe maistres þat ich schulde senden:  
and þerfore, he seide, þat al þe vengeaunce of al þe 15  
bloode þat hij hadden yschalde suppe þe tyme of Abel,  
schulde be taken of hem self from þat tyme forþwardes.  
And þan seide Jesus, pleynande þe cite of Jerusalem:  
'Jerusalem, Jerusalem, þat sleest þe prophetes, and stonest  
hem þat aren sent to þe, michel haue j willed to haue 20  
gedred þi folk, als þe henne doþe her chekens vnder her  
wenges, and þou wilt nouȝth. Nou from þis tyme forþ-  
wardes be þou in desert, for ich telle þe þat þou ne  
schalt neuere see me after þis esterne, er þat þou leue  
in me.' 25

§ 91 Hou þat Jhesus praised þe offrynge of þe  
pouer womman.

**A**nd als Jesus satt and bihelde hou þe folk offreden,  
so comen many riche men and offreden mychel,  
and þere com a pouer womman, a widewe, and  
offrede a ferþing. And Jesus cleped his deciples,  
and seide hem þat þilk pouere widewe hadde 30  
offred more þan þai vchone hadden done. For  
alle þe oper hadden mychel yoffred, for þat hij



hadden mychel; and sche hadd offred more, for sche hadde offred al pat sche hadde to libben by.

§ 92 Hou Jesus ansuered to þe payens þat wolden speke to hym.

\* **W**ijþ þat comen þe payens, þat weren at þe fest, \* [p. 32, col. 1.]  
 5 [to] seint Phelip, and seiden þat hij wolden gladlich seën Jesu. And Phelipp it tolde to seint Andrew, and þan hij ʒeden to gedre and tolden it Jesu. And Jesus hem seide þat þe tyme was comen þat he schulde be wiþ þe payens. For also, he seide, it ferde of hym als  
 10 it ferde by þe whete, þat sipen þat it is sown it ne multipliþ nouȝth til þat it be al rype; and ʒif it be rype & moyst in þe erþe, þan multipliþ it wel & bereþ mychel fruytt. 'And also it is of me. & so is it of my meynee, þat who so loueþ his lyf in þis werlde aʒeins me,  
 15 he schal forlesen his lyf; and who so hateþ it for me, he schal it fynden. And who so serueþ me, folowe me: and where þat ich am, þere is my seruauant. And who so serueþ me, my fader schal him honoure.' And sipen seide Jesus þat he was mychel tourmented, and bisouȝth  
 20 his fader þat he schulde hym sauē from þat tyme forþwardes. 'Fader,' he seide, 'honoure þi name.' And þo com a voice from heuene and seide: 'Jch honoure it, and schal honoure it anoper tyme.' And þan seiden summe þat it was ponder: and summe seiden þat þe angel hadde  
 25 yspoken to hym. And þo seide Jesus, þat þilk voice nas nouȝth comen for hym, ac it was comen for hem. And he seide, ʒif he were done vpon [þ]e roode, he schulde drawe al þe werlde to hym. And þan ansuereden þe folk & seiden, þat þe lawȝe seide þat Crist schulde libben  
 30 euermore wiþ outen ende: and askeden hym what he seide þat he schulde be crucified, ʒif he were Crist. And þan seide Jesus hem, þat hij hadden hym deliuered to hem, and hij ʒeden forþ also longe als þai hadden liȝth. And þan leueden many of þe princes in Jesu, ac hij ne

4. [to]: of.

27. [þ]e: re.

dursten nouȝth schewen it for þe Phariseus, leste hij ne weren done out of her synagoge—for þat hij loueden more þe blisse of þe folk þan of God. And þan seide Jesus: 'Who so leueþ on me, he leueþ in hym þat me sent; and who so despiseþ me, j ne schal nouȝth dampne 5 hym now, bot my techyng schal juggen hym at þe dome.' And whan Jesus hadd þus yseide, þan went he fram hem and hidde hym, þat hij ne wisten where he bicom.

§ 93 Hou Jhesus warned his deciples priuelich of þe dest[r]uccioun of þe temple, & tauȝtte hem hou pai schulden atiren hem azeins þe juggement with foure wise wordes.

**A**nd als he went out of þe temple, so comen his deciples and scheweden hym how he was riche & 10 goode & strong. And Jesus hem ansuered and seide þat [þ]e tyme schulde come þat hij schulden so be destrued þat o ston schulde nouȝth ligge on anoper. And siþe als he satt vpon þe mount of Oliuete, azeins þe temple, þan askeden seint Petre 15 and \*seint James and seint John & seint Andrew, whan it schulde be, and what tokens schulden comen tofore þat destruccioun, and tofore þe juggement. & þo ansuered Jesus þem and seide, þat many fals prophetes schulden come, and hunger, and erþe dyne, and tempestes, & 20 werres; þat hij schulden be bitraisted, & nomen, & slayn, and þe Jewes alle destrued, and þe cristendom preched ouer al þe werld. And siþen he tolde hem of þe toknes þat schulden come tofore þe day of iuggement: and seide hem þat þe sonne schulde bicom rizth derk, 25 and þe mone schulde wiþdrawen his lizth, & þe sterres schulden falle fram heuene, and þe vertues of heuene schulden be stired, and þe folk in erþe schulden falle adoun for drede of þe gretnesse of þe see and of þe floode. 'And þan schal þe croice aperen in þe firmament, 30 & þan schullen hij seen me comen wiþ mychel drede and

\*[p. 32,  
col. 2.]

12. [þ]e: re.  
21. nomen] noomen.

15. þan] and þan.  
31. me] men.



wip gret blisse, and þan j schal sende myne aungels wip  
 gret sounē and gret cry, and hij schullen gedre alle þat  
 beþ ychosen þorouȝ out all þe werlde. And whan 3e  
 schulleþ se all þise werkes bigynnen, beþ þan bolde, for  
 5 þan schal come ȝoure saluacioun: bot þe day ne þe tyme  
 ne wott none aungel. Arst schullen þe folk be nomen, als  
 hij weren in Noes tyme. And for þi ne chargeþ nouȝth  
 ȝoure hertes wip glotonye, ne wip dronkennessē, ne wip  
 coueitise of þe werlde: bot wakeþ & honoureþ alway,  
 10 þat [3e] ben digne toforne me.' And sipen seide Jesus  
 hem foure wordes. Þe first worde was [of] alle þe  
 seruauntȝ þat abiden her lorde and waken, ne come he  
 neuere so late. Þat oþer worde was þ[at] of a man þat  
 dredd hym of a þef, hou þat he schulde wake and keepe  
 15 hym fram þe þef. Þe þridde worde was of ten maydens  
 þat ȝeden aȝeins a bryde & a bridegoome: and þe fyue  
 maydens were forclosed, for þat hij neren nouȝth redy  
 aȝeines þe brides þat weren ȝpoused. Þe fierþe worde  
 was of a man þat went fer in pilgrymage, and bitooke  
 20 alle his goodes to his seruauntȝ: to on of hem fyue  
 besautes, and to þat oþer tueye besautes, and to þe  
 þridde holelich a besaunt. And at his comynge aȝein he  
 rewarded hem heizelich, þe tweie þat hadden his goodes  
 he dubbed it hem; and þe þridde he dude done in  
 25 prisoun, for þat he ne had noþing ywonnen hym. And  
 sipen tolde Jesus to hem þe fourme and þe manere of þe  
 juggement. And whan it come of þe juggement of þe  
 mageste, þan schulden al þe folk ben assembled to gedre  
 \*toforne hym, & he schulde disseueren hem a sundre, as  
 30 þe scheperd doþe his scheep fram þe gott. And his  
 scheep he schulde done hem to stonde on his riȝth half,  
 [&] for þe werkes of pyte þat hij duden for hise, he  
 schulde hem clepen in to his faders blisse; and þo on þe  
 left half, for þai ne duden no werkes of pyte to hise, he  
 35 schold hem dryue wip þe fendes in to pyne wip outen  
 ende.

\*[p. 33,  
col. 1.]

4. *se] sep.*

10. [3e] Cf. *Lc.* xxi, 36.

§ 94    Hou þat Judas bispake þe tresoun vpon  
          þe † wedenysday tofore.

**W**han Jesus hadde seide alle þise þinges to his  
deciples, þan tolde he hem þat he scholde þe  
þridde day after þan, azeins þe feste of ester, be  
deliuered to be done on roode. And þo gedreden  
þe princes, & þe maistres, þe preestes, & þe 5  
elde men of þe lawze, in þe bisschopes court,  
þat was ycleped Cayphas; for þat Jesus hadde  
seide þe tiwesday nexte toforne, þat hij ne schuld seen  
hym nomore er þat hij leueden in hym. And þus hij  
zeden and conseileden hem hou þat hij myzttten bitrayen 10  
Jesu, and sleen hym. And þo seiden hij, þat it were  
nouzth goode forto done þerwhiles þat þe feste lasted, þat  
þe folk ne grucched it nouzth, ne defended. And þo  
herde Judas tellen þat hij weren assembled to gedre, and  
went hym to hem, & asked hem what hij wolden ziuen 15  
hym, & he schulde bitaken hem Jesu pryuelich þat þe  
folk ne wisten it nouzth. And hij weren þo alle gladde,  
& biheten hym þritty pens: and he bihett þem hym.  
And fram þat tyme forþwardes he aspied hou he  
myzth bitraye Jesu, and bitaken hym to hem priuelich, 20  
þat þe folk ne wisten it nouzth. For whi, alle þe þre  
dayes toforne hadde Jesus ytauзth þe folk in þe temple  
fram morowe til eue, & fram eue til morowe. And vpon  
þe nyзth he went hym vpon þe mount of Olyuete, & þe  
folk vpon þe morowe comen in to þe temple forto heren 25  
hym. And þer passed Jesus forþ þe wedenesday & þe  
pursday.

† þe] þee.



§ 95 Here bigynneþ þe sexte meditacioun vpon þe friday. Hou þat Jesus hym bare in his passioun fram þe tyme of complyn tyl þat it were morowe.

þe þursday at euen bigan þe feste of ester, & euerilch man schulde sacrificise hym self a lombe. And þo comen Jesus deciples to hym, & askeden hym where þat he wolde his pask holden, & where þat hij schulden greipen þe lombe. And Jesus seide to seint Petre & to seint John þat hij schulden wende in to þe citee, & folowen a man þat hij schulden meeten, berande a pott ful of watre: and pere \*hij seizen hym entren, hij schulden asken to hym & to his deciples, and it schulde be to hem ygraunted also swipe. And hij wenten forþ & founden riȝth als Jesus hem hadde yseide, & greipeden þe lombe in a gret soleer, þat þe hostesse hem hadde deliuered al redy diȝth. And þo whan euensonge tyme com, so com Jesus wiþ his deciples, and sette hym to þe sopere wiþ hem, and helde þat pask forþ [er þat] he was peyned. And sipen, als he satt & ete, he name þe coupe wiþ wyne and blissed it, & ȝalde graces to his fader, and drank, and heete hem, & badde parten it amonges hem. And sipen he seide þat on of hem schulde bitrayen hym. And hij bygonnen euerilchone, & ilche man for hym self, to aske which it were. And Jesus hem ansuered and seide, þat it was on of hem þat ete of his dische. And he seide þat hym were bettere þat he hadde neuere ben borne. And sipen houseled Jesus hem wiþ his flesche and wiþ his bloode, and badde hem þat hij schulden sacrificien brede [&] wyne, in remembraunce of his passioun. And þo bigonnen hij forto stryuen amonges hem, which schulde be moist maister and heigest. And Jesus seide þat it ne schulde nouȝth be amonges hem as among þe lewed folk: for þe eldest schulde be als þe ȝongest, and þe most of hem als þe loweest of hem. & als hij hadden ydwelled wiþ hym in

\* [p. 33, col. 2.]

16. [er þat]: als. Cf. Lc. xxii, 16.

26. [&]: in.

his temptaciouns, also, he seide, hij schulden be wiþ hym  
 in þe blisse, and regne wiþ his fader. And þo seide  
 Jesus to seint Peter, þat þe fende hadde asked God, his  
 fader, þat he myȝth tempten hem & clenzen hem as whete  
 whan men wyneweþ it. And he hadde bisouȝth for hym, 5  
 þat his treuþe ne fayled nouȝth. 'And þou,' he seide,  
 'sum tyme turne aȝein, and conforte þi breþeren.' And  
 þan seide seint Petre, þat he was redy to go wiþ hym in  
 his passioun, and to be wiþ hym in prisoun, and forto  
 suffre dep. And Jesus hym ansuered and seide þat þe 10  
 cok ne schulde nouȝth crowen ones, er þat he hadde for-  
 saken hym þries. And þo asked Jesus hem ȝif any þing  
 hem hadde yfailed þo þat he sent hem wiþ outhen sachel,  
 wiþ outhen scrippe, wiþ outhen schoyng. And hij seiden  
 all, Nay, hem ne failed noþing. And þo bad Jesus hem 15  
 þat who so hadde sachel oþer scrippe, þat he schulde it  
 selle, and biggen hem swerdes; and who so hadde none,  
 selle his kirtel, and bugge hym a sweerd þere wiþ. For  
 þe scripture of his passioun, he seide, bihoue nedes be  
 fulfilled. And his deciples ansuereden þat hij hadden 20  
 tweie swerdes. And Jesus seide þat þere were \*ynowe.  
 And þo arose Jesus vp and dude of his cloþes, and gyrd  
 hym wiþ a towayle, and dude watere in a bacyne, and  
 sette hym on knees, & bigan to wasschen her feete &  
 forto wipen hem. And whan he com to seint Petre, he 25  
 seide þat he ne schulde nouȝth wasschen his feete. And  
 Jesus hym seide, bot he dude, he ne schulde haue no part  
 in heuene wiþ hym. And þo ansuered Petre & seide:  
 'Lorde, nouȝth onelich wasche my feete, bot al þe body  
 and þe heued.' And Jesus hym seide: 'Who þat is 30  
 bapēd, ne haþ no myster for to be waschen, bot onelich  
 his feete. And ȝe beþ now clene,' he seide, 'bot nouȝth  
 alle: and þat schal be seene.' And þo whan Jesus hadd  
 wasschen her feete, he name his cloþes, and ȝede and  
 sette hym efte to þe sopeer, and tolde hem þat he it 35  
 hadde done to ȝiuen hem ensample, þat ȝlchone so schulde  
 done to oþer. And þo bicom Jesus sorouȝful, and seide  
 þat on of hem schulde bitrayen hym. And vchone so

\*[p. 34,  
col. 1.]

4. *hem*] *ken hem*.

25, 26. *he seide*] above the line.



- looked on o<sup>per</sup>, and askeden & pouz<sup>ten</sup> w[h]o [i]t myz<sup>th</sup> be.  
 And wi<sup>p</sup> pat seint J[ohn] ewangeliste pilk tyme lened hym  
 to Jesu, and leide his heued in his barme. And seint  
 Petre made a signe to J[ohn], pat he schulde tellen who  
 5 it were. And [he] bigan to bowze doune to Jesus  
 breest, and asked hym who it was. And Jesus hym  
 ansuered and seide, pat it was he pat he schulde 3iue a  
 soppe of brede: and tooke a soppe of brede & 3af it to  
 Judas. And als swi<sup>pe</sup> pe fende entred wi<sup>p</sup> inne hym.  
 10 And Jesus badde hym do swi<sup>pe</sup> pat he schulde done.  
 And pere nyste noman whi pat he seide so: ac summe of  
 hem wenden for pat he hadde pens, that Jesus heet hym  
 pat he schulde biggen hem pat hij hadden myster of to  
 pat feste; o<sup>iper</sup> pat he schulde 3iue sum ping to pe pouer.  
 15 And as sui<sup>pe</sup> as he hadde resceyued pat morsel, he went  
 hym out. And pan seide Jesus pat he was mychel  
 honoured & schulde departen. And also he seide: 'Ich  
 3ou telle, pe Jewes schullen me seek, and hij schullen  
 nouz<sup>th</sup> mowe comen to me. And als to myne sones, j  
 20 saie to 3ou. Ac ich schal 3ou 3iue a newe comaundement,  
 pat euerilch loue o<sup>per</sup> of 3ou, als j haue 3ou loued:  
 and so schullen men knowen 3ou pat 3e be<sup>p</sup> myne  
 deciples, 3if vchone of 3ou loue o<sup>per</sup>.' And pan asked  
 hym seint Petre, whider he schulde gon? And Jesus  
 25 hym ansuered, pat he ne myz<sup>th</sup> nouz<sup>th</sup> pan folowen  
 hym, ac he schulde hym folowe ano<sup>per</sup> tyme. And pan  
 asked he hym whi pat he myz<sup>th</sup> nouz<sup>th</sup> folowe hym, and  
 seide pat he wolde 3iue his lyf for hym. And Jesus hym  
 seide pat he schulde forsake hym pries er \*pe cok krew. \* [p. 34,  
 30 And pan bigan Jesus to conforten hem, and ansuered  
 hem of al pat hij wolden hym asken. And he bigan  
 to warnen hem of pe paynes & pe persecuciouns pat pai  
 schulden suffren for hym. And he badde hem pat hij  
 schulden comen eftsones to hym; and bihett hem pe  
 35 Holy Gost, pat schulde he[m] 3iue power & wytt, and  
 counforte hem in al manere ping pat hij hadden of  
 myster. And siben seide Jesus hem, pat pe tyme was

1. w[h]o [i]t: wott.

23-24. 17. And] In MS. there is a blank of nine-tenths of  
 an inch between departen and And.

4. J[ohn]: Jesu. Cf. Joh. xiii,

19. als] als as.

comen þat hij schulden hym forsaken and fleizen a way,  
 & leten hym al one. And sipen he lyfted vp his eizen  
 toward þe heuene, and bitauzte þem God his fader, and  
 bisouzth for hem, & for alle þo þat leueden in hym  
 þorouȝ her prechyng, þat hij weren alle one in hym, and 5  
 þat his fader loued hem als hym self, and þat he brouzth  
 hem to his blisse þere he schulde ben hym self, and þat  
 hij myzotten hym seen & knowen wiþ outen ende.

§ 96      Hou þat Jesus hym bare fram euensong  
                   tyme til it were on þe morowe.

**A**nd whan hij hadden yseide her graces, hij  
 arisen and wenten hem forþ out of þe citee 10  
 vn to þe mounte of Olyuete. And Jesus hem  
 tolde þat in þilk selue nyȝth hij schulden hym  
 alle forsaken, for it was so write toforne hande  
 in þe prophecie. Ac after, he seide, þat he  
 were risen fram deþ to lyue, he schulde aperen 15  
 to hem, & hij schulden hym seen in Galilee. And  
 þo ansuered seint Petre hym, þat he ne schulde neuer  
 hym forsaken, þeiȝ alle þe oper hym forsoken. And  
 Jesus hym ansuered and seide, þat he schulde hym for-  
 saken þries þat ilk nyȝth, er þe cok hadde ycrowe twies. 20  
 And seint Petre seide, it ne schulde nouȝth so be, þeiȝ al  
 schulde he deye wiþ hym. And so þan seiden alle þe  
 opere. And þo went Jesus wiþ his deciples ouer þe  
 water of Cedron in to a toun þat hiȝth Gessemany, and  
 entred þere in to a ȝerde þere, as he was ywoned to 25  
 assemblen his deciples. And Judas wist wel þe stede  
 and þe vsage. And þan badde Jesus his deciples þat hij  
 schulde abiden hym þere, forto þat he hadde honoured his  
 fader. And he name seint Petre & seint James & seint  
 John, and went hym forþ, & bicom dredeful and sory. 30  
 And he tolde hem þat he was sorouȝful riȝth al to þe deþ,  
 & badde hem þat hij schulden [abiden] hym þere and  
 waken wiþ hym, & praien þat hij ne fellen nouȝth in  
 fondyng of þe fende. And Jesus went hym hastilich  
 fram hem a stones cast, and fel on knees to þe erþe, and 35



bisou3th to his fader 3if þat it were his wille, þat he schulde hym bynyme þat passioun. \*And wip þat com an aungel from heuene forto conforten hym. And Jesus in pilk anguisch honourede wel þe lenger: and þe swet ran  
 5 a doune to þe erpe of his body als dropes of blode. And whan he com a3ein to his deciples, he fonde þem alle slepeande for-weryed. And Jesus hem seide: 'Awakeþ, & praieþ' þat hij ne entred nou3th in to temptacioun, ne fondynge of þe fende. And siþen he turned a3ein, &  
 10 bisou3th his fader þat he dude his wille. And þo eft sonen, whan he com a3ein to hem, he fonde hem slepeande. And hij nysten non of hem what hij my3tten hym ansueren. And he left hem þo, and went a3ein als he hadde ydo tofore hande. And siþen he com a3ein to hem,  
 15 & seide hem þat hij hadden ysleped ynou3, and þat hij arisen & 3eden forþ wip hym. And he tolde hem þat his tretour was nei3 honde. And wip þat com Judas wip an hepp of kny3ttes paens, and wip sergeaunt3, & wip princes, & þe Phariseus & þe maisters hadden ytaken wip hem  
 20 men wip armes and wip launces and wip torches, forto taken Jesu. And Judas hem badde þat hij schulden taken hym þat he kissed. And Jesus þo went a3eins hem, and asked hem wham hij sou3tten. And hij ansuereden: 'Jesu of Nazareth.' And Jesus hem seide  
 25 þat it was hym self. And hij þo wenten a3ein, and fellen adoun to þe erpe. And Jesus went hym eft sonen to hem, and asked hem wham hij sou3tten. And hij seiden: 'Jesu of Nazareth.' And he seide hem: 'Ne tolde ich 3ou, þat ich it was? And 3if 3e secheþ me, leteþ þe oper  
 30 gon quyt of harme.' Now was Judas wip hem þo, and com to Jesu, and gan hym kyssen. And Jesus hym seide: 'Frende, wharto artow comen me forto bitraye, Judas, wip þi kyssynge?' And þo com þe conestable, and þe kny3ttes, and þe sergeaunt3 of þe Jewes, and  
 35 tooken Jesu and heelden hym. And his deciples askeden hym 3if hij schulden smyten wip swerdes. And seint Petre drou3 his swerd, and smott a sergeaunt þat was wip þe bisschopp, þat hi3th Malchus, his ri3th ere of. And

\*[p. 35,  
col. 1.]

1. þat] above the line. 21. Judas] uða written on erasure.

\* [p. 35,  
col. 2.]

Jesus þo hadde hem abide, and bad seint Petre þat he  
 dude his swerde jn : for who so smott more wip sweerd,  
 wip sweerd schulde dye. 'Ne leue 3e nou3th,' he seide,  
 'þat ich my3th bidde my fader of help, and he wolde sende  
 me more þan twelue legions of angels? Bot it bihouep 5  
 þat þe scripture be fulfilled.' And þo touched Jesus þe  
 sergeaunt3 ere, and it was al hole. And þo bounden þe  
 kni3ttes Jesu, and hise deciples fledden alle away saue a  
 3onge man hym folowed, ywounde onelich in a lynnē  
 cloþ. & þe Jewes hym gonnen \*to holden, and he lefte þe 10  
 cloþ, & fledde away al naked. And þo vpbraided Jesus  
 hem þat hij weren ycomen wip armes by ny3ttes tyme, for  
 to taken hym als þei3 he were a þeef. And þo ladden hij  
 Jesu to Annas hous, þat hadde þe bisschopes dou3tter  
 Cayphas þat ilk 3ere ywedded. And seint Petre & seint 15  
 John 3eden fer bihynde, forto seen þe ende þere of. And  
 þo hij comen to Annas house, seint John entred jn as a  
 man þat was knowen of þe meynē, and seint Petre  
 stode wip outhen. And seint John bisou3th þe portere  
 forto leten jn seint Petre. And þe porter lete hym. And 20  
 þe sergeaunt3 al ny3th maden a gret fyre a mydde þe  
 floore, and seten abouten and warmeden hem, for it was  
 gret colde. And fel so þat seint Peter and hij stoden  
 aboute þe fyre, & þere com þe portere to hym, and seide  
 þat he hadde yben wip Jesu. And Petre seide 'Nay,' 25  
 toforne hem alle, and seide þat he ne knewe hym nou3th,  
 and wolde haue gon away. And þe cok bigan to crowe.  
 And þo com a womman and avised hir of seint Petre,  
 and seide to hem þat stoden aboute þat he hadde ben wip  
 Jesu. And after þat com a sergeaunt, & seide þat he 30  
 was on of Jesus deciples. And þe opere seiden þat it was  
 sop. And seint Petre bigan to swere þat he was non of  
 hem. And sipen afterwardes so com anoper sergeaunt &  
 seide þat he was on of þe deciples of Jesu ; and þat semed  
 wel for he was man of Galilee. And þe oper seiden þat 35  
 word my3th wel be sop. And þan seide his cosyn whas  
 ere he had smyten of, þat he hadde seen hym in þe  
 gardyne wip Jesu, þere he was nomen. And þo bigan  
 Petre to sweren, & to cursen alle þo þat euer wip Jesu  
 weren, and all þat hym euere knewen. And wip þat, als 40



- þe worde was in his mouþ, þe cok bigan to crowen. And  
 Jesus hym wiþturned & biheld Petre. And þo biþouȝth  
 Petre hym of þe wordes þat Jesus hadde hym yseide  
 tofore hande. And þe *oper* leten hym go: and Petre  
 5 went hym out, and bigan to wepe wel sore and tenderlich.  
 And þo als Jesus stooð tofore Annas, hij askeden hym  
 of his deciples and of his techynge. And he ansuered &  
 seide þat his techynge was nouȝth of felonye in priuete,  
 bot al a loude tofore þe folk þere he preched in þe temple.  
 10 And on of hem ȝaf hym a buffet vnder þe ere, and asked  
 hym ȝif he schulde so answere þe bisshopp. And Jesus  
 hym ansuered and badde ȝif he hadde ouȝth mysseide, þat  
 he schulde telle hym where of; and ȝif he ne \*coupe telle  
 whereof, þat he smott hym nomore. And þo souȝtten hij  
 15 fals witnesse vpe Jesu, forto done hym to þe dep. And  
 þo comen summe and saiden vpon hym, þat he hadde  
 seide þat he wolde destruen Goddes temple and maken it  
 hole aȝein wiþinne þre dayes; and summe of hem seiden  
*oper* wyse, and ne acordeden nouȝt. And many *opere*  
 20 fals witnesses hij beren vpon hym, ac hij ne myȝtten  
 noþing acorden. And þo aros vp þe bisschopp, and asked  
 Jesus wharfore þat he ne ansuered nouȝth to hem þat  
 beren witnesse aȝeins hym. And Jesus stooð & ne  
 ansuered nouȝth. And þo coniured he hym þat he  
 25 schulde hem tellen ȝif he were Crist, Goddes son. And  
 Jesus hem seide þat he it was, and þat hij schulden seen  
 hym come in þe blisse of God at þe juggement of al þe  
 werlde. And þo bigan þe bisschop to renden his cloþes;  
 and seide þat Jesus hadde mysseid, and þat hij ne hadden  
 30 no myster nomore of wytnessynge, for whi hij it hadden  
 alle yherd. And he asked hem what hem þouȝth best to  
 done. And hij ansuereden alle þat he was worþi þe dep.  
 And þo bigonnen hij [þ]at helden Jesu forto cracchen  
 hym, and forto scornen hym, and hidden his eȝen, and  
 35 smyten hym vnder þe ere and in þe nekke, and beden  
 hym ȝif þat he were Crist þat he schulde a-rede who it  
 was þat hym smott. And many *oper* schames hij seiden  
 hym.

16. *hadde*] above the line.

26. *it*] above the line.

\* [p. 36,  
col. 1.]

§ 97      Hou Jesu bare hym fram morouze tyl  
                  pat it was vnderne.

**A**fterwardes sent Annas Jesu to Cayphas þe bisschopp. And as swiþe atte morowe assembleden alle þe maistres, and þe preestes, and þe eldeste of þe lawze in þe cuntree, and token her conseil hou hij myzttē bryngen hym to þe dep. And hij 5  
 brouzttē Jesu amonges hem to þe conseil, and baden hym sayen hem 3if he were Crist. And Jesus ansuered & seide: '3if ich 3ou telle, 3e ne leue me nou3th; and 3if ich aske 3ou ou3th, 3e ne ansuere me nou3th, ne 3e ne schullen leten me gon. Ac ich schal be 10  
 fram þis tyme forþwarde on þe ri3th half God my fader.' 'Pan seistou,' hij seiden, 'Pat þou arte Crist, Goddes son?' 'So seggeþ 3e,' seide Jesus. 'Wharto,' seiden hij, 'desiren we wytnesse? We it habben yherdd of his owene moup.' And þo arisen hij vp euerilchone, and bonden Jesu, and 15  
 ladden hym to Pylate, þat was maister & baily of þe poeple and justise vnder Cesar. And weren payens. & hij bitauzttē hym Jesu, ac hij ne entreden nou3th in to Pilates hous, for hij wolden ben clene, þat hij myzttē at euene eten of þe lombe paschal. And þo went Pilate out 20  
 to hem, & asked hem of what þing þat hij biwrieden Jesu. & hij seiden þat hij hadden founden hym techande & defendende þe \*folk, þat hij ne 3eue no trewage to Cesar: and he seip þat he is God & kyng. And þo comaunded Pylate þat hij schulden juggen hym hem seluen, vpe þe 25  
 vsage of her lawze. And hij ansuereden þat hem ne fel nou3th to do roman to þe dep. And þo entred Pylate in to an hous þere he 3af juggement, and dude clepe forþ Jesu. And Judas, whan he sei3e þat þe Jewes hadden jugged Jesu to þe dep, he 3ede & brou3th þe pritti pens 30  
 þe which þe preestes hadden hym 3ouen, and profred it hem vp, and seide þat he hadde ysynned in þat þat he hadde bitrayed þat goode man. And hij ansuereden þat he sei3e wel his owene dede, for it ne was no3t to hem. And Judas hem cast þe syluer in þe temple, and went hym 35

\* [p. 36,  
 col. 2.]



forþ, and henge hym self on a nelren tree : and his wombe  
al toclef, and alle hise guttes fellen down at his feete.  
And þo nomen þe preestes þe pens, & seiden þat hij ne  
weren nouȝth worpi forto done wip þe opere offrendes ;  
5 bot þorouȝ her commune conseil hij wolden biggen þerwip  
a potters londe, forto buryen june vncoupe bodies þat  
weren dede. And sipen forþwardes it was þus profecied.

§ 98      Hou Jesus bare hym fram vnderne tyl it  
was tyme of midday.

10 **Þ**o stode Jesus tofore Pylate, and he asked hym  
ȝif he were kyng of Jewes. And Jesus hym  
ansuered and seide þat his kyngdom nas nouȝth  
in pis werlde. 'Ac ich com,' he seide, 'forto  
bere witnessyng of soþenesse.' And þo asked  
Pylate hym what was soþenesse. And as swiþe  
Pylate went out to þe Jewes, and seide hem þat  
15 he ne fonde non enchesoun in hym, þorouȝ what þat he  
schulde hym dampne. And þe Jewes euerichon bigonnen  
hym to wryen of many þinges. Bot Jesus hem ansuered  
nouȝth, ne Pilate neiper; þorouȝ what he hadde gret  
merueile. And þe Jewes seiden þan þat he hadde  
20 trobeled al þe folk, and chaunged a[l] fram þe boroghe  
of Galilee in to Jerusalem. And whan Pilate herde  
Galilee, he asked þan ȝif þe man were Galalien. & whan  
þat he knew þat he was of þe power of Heroudes, he  
sent hym aȝein to Heroudes; for he was by þo dayes  
25 in Jerusalem. And whan Heroudes seiȝ Jesu he hadde  
gret ioye, for he hadd gret desire to haue seen of his  
myracles. And he asked hym many þinges. Bot Jesus  
ne ansuered no woorde. And þo despised Heroude Jesu,  
and al his meynnee, and cladde hym in a white cloþ as  
30 he hadde ben a foole, and sent hym aȝein to Pilate. And  
þan hij weren acorded, Heroudes and Pylate, þat ȝore  
hadden ben enemyes. \*And þo assembled Pilate þe  
prynces and þe maisters and alle þe folk, and seide þat  
sipen he ne Heroudes ne myȝȝten fynde non enchesoun  
35 in hym, he wolde hym chastise and lete hym go stille.

\* [p. 37,  
col. 1.]

& wip þat al þe folk bisouȝtten Pylate þat he schulde  
 deliueren hem a man þat were dampnable, als he was  
 ywoned to do euerilch ȝere for þe honoure of þe feste.  
 And Pilate hem asked wheþer hij hadden leuer Jesu,  
 oiper Barraban þat was þeef, and for þifte and for man- 5  
 s[1]auȝttre þat he hadde done in þe cite was nomen and  
 done in prisoun. And þe folk, þorouȝ hestes of þe  
 prynces and of þe maisters, chosen Barraban. And þo  
 asked Pilate hem what he schulde done wip Jesu, for he  
 ne fonde none enchesoun forto dampnen hym. And þe 10  
 Jewes crieden wip heiȝe voice þat he schulde hym done  
 on rode, and ne blonnen nouȝth of cryeng. And þo  
 comaunded Pilate Jesu forto be scourged. And his  
 kniȝttes cladden hym in purple, and lappeden hym in  
 a mantel of scarlett, and seten a gerlande of þornes vpon 15  
 his heued in stede of coroune, and tooken hym a ȝerde  
 in his honde, and kneleden adoun toforne hym and  
 gretten hym as a kyng, and scraccheden hym amyddes  
 þe face, and smyten hy[m] alle vnder þe ere, and token  
 þe ȝerde and smyten hym vpon þe heued. And þo 20  
 ladde Pilate hym also cladde and crowned vn to þe  
 Jewes, and seide to hem: 'Loo! Here ȝoure kyng.'  
 And þo crieden hij alle wip o voice þat he dude hym  
 on roode. And Pilate hem badde þat hij schulden  
 hym take & done hym on croyce, for he ne fonde non 25  
 enchesoun wip hym. And þo ansuereden þe Jewes, vpe  
 þe vsage of her lawȝe he schulde be done to þe deȝ,  
 for þat he made hym Goddes son. And whan Pilate  
 herde þat, he dredd hym mychel þe more, and com  
 eft sones to Jesu & asked hym whennes he was. And 30  
 Jesus ne ansuered hym nomore. 'What!' seide Pilate,  
 'Whi ne ansuerestou me? Ne wostou nouȝth wel þat  
 ich haue power to lete þe go quytt, oiper forto done þe  
 on þe croice?' And þo seide Jesus þat he ne hadde no  
 power of hym, but it were hym ȝouen of heiȝer þan 35  
 he was. And þe Jewes bigonnen to crye þat ȝif he lete  
 hym go quyte, he ne scholde nouȝth be Cesars frende,  
 for þat he hadde ymade hym kyng al aȝeines þe will of  
 Cesar. And þo ledde Pilate Jesu in to a commune place  
 forto juggen hym, & seide to þe Jewes: 'Loo! Here 40



3oure kyng.' And þo crieden hij alle, þat he scholde done hym on roode. And Pilate hem asked 3if he schulde done her \*kyng on roode. And þe Jewes ansuereden and seiden þat hij ne hadden no kyng bot Cesar. And wip 5 þat ilk woord sent Pilates wyf to hym, and badde þat he ne scholde entermete hym nomore of Jesu, for whi, sche seide þat sche hadde gretlich ben ytrauailed in a visiou<sup>n</sup> for Jesu þat day self. And Pilate name þo watere, and wesch his handes þere toforne al þe folk, 10 and seide: 'Jch am clene of þe bloode of þis riȝthwise man. Þis see 3e wel.' And hij ansuereden alle: 'His bloode on vs and oure childer falle.' And þo lete hem Pilate Barraban, and tooke hem Jesu for to scourgen al to hir owene wille, and þat hij schulden hym done on 15 roode. And þe hepen knyȝttes nomen hym and ledden hym wipinne þe court, and assembleden abouten hym al þe compaignye of fyue hundreþ knyȝttes, and maden hym in a kynges wise als hij hadden toforne honde, and louzen hym to scorne, and kneleden toforne hym, and 20 gretten in scorne als a kyng, and craccheden hym amyddes þe visage, and smyten hym vpon þe heued wip þe 3erde. And sipen hij vncladden Jesu of þe purple, and cladden hym wip his owene clopes, and leiden þe croice vpon his owene schuldren, and ledden hym out of þe citee, and 25 tweie opere þat weren ydampned wip hym. And als hij 3eden forþ, so com þere a straunge man by þe waye passande, þat hiȝth Simonde leprous. And þe Jewes maden hym wip strengþe to take þe croice, and beren it vpon his bak after Jesu. And þo folowed hym gret 30 prees of folk, and many wymmen þat pleyneden Jesu and waymenteden his deþ. And Jesus hym wipturned and badde hem nouȝth wepen for hym, bot for þe vengeau[n]ce þat þe folk hadde deserued, and for þe vengeaunce þat schulde fallen vpon hem.

\*[p. 7,  
col. 2.]

§ 99      Hou Jhesus bare hym fram þe midday  
    tyl þe none.

**A**nd whan hij comen vpon þe mount of Caluarie,  
 þan strepten hij Jesu, and maden hym al naked,  
 and duden hym vpon þe croice. And Jesus  
 bisouȝth his fader þat he schulde it hem forȝiue,  
 for hij nysten what hij duden. And þo hij ȝouen 5  
 him [to] drynk wyne medled wip mirre & galle,  
 and setten it to Jesus moupe; ac he it wolde  
 nouȝth drynke. And þo hengen þe Jewes þat o peef  
 vpon þat on syde, & þat oþer peef vpon þoþer syde.  
 And sipen abouen þe croice dude Pylate write vpon a 10  
 boorde Ebru, Gru, & Latyne, þat he was Jesus of  
 Nazareth, kyng of Jewes. And þat wrytyng reddeden many  
 Jewes, for þat stede was neiȝ honde þe cite. And hij  
 crieden all to Pylate and seiden: 'Write þat he seide he  
 was kyng \*of Jewes, ac nouȝth þat he is kyng of Jewes.' 15  
 And Pylate hem ansuered þat þilk wordes were ywriten,  
 [&] schulden ben holden stable. And þo tooken þe  
 kniȝttes and parteden Jesus cloþes in foure parties, and  
 leiden lott þere vpon: bot his kirtel hij seiden hij ne  
 wolden nouȝth renden, for it was siwed al hole; ac hij 20  
 wolden legge lott þere on, who it schulde haue al hole.  
 And sipen hij seten adoune and bihelden hou Jesus  
 moder and seint John and Marie Cleophe and Marie  
 Maudeleyn ȝeden & stoden biside þe croice of Jesu. And  
 þo whan Jesus seiȝ his moder and John, his deciple þat 25  
 he loued so mychel, stonde þere, Jhesus seide to his  
 moder: 'Womman, loo! þere þi son.' And sipen he  
 seide to seint John: 'Loo! þere þi moder.' And from  
 þat tyme forþwardes seint John resceyued hire, and kepte  
 hir als his moder. And þo stoden þe Jewes, and abiden 30  
 to looke what schulde bifalle, and ȝeden tofore Jesu, and  
 stoden and schoken her heuedes vpon hym, and scorneden  
 hym, and beden hym þat he schulde sauē hym self, ȝif  
 he were Goddes son, and comen adoune of þe croice; and  
 reprocheden hym of þat he hadde yseide þat he schulde 35  
 destruen Goddes temple and maken it hole aȝein in þree

\* [p. 38,  
 col. 1.]



dayes. And þe prynces & þe maisters and þe eldest  
men of þe lawþe louzen vpon hym & seiden: 'He hap  
oper ysaued, and ne may nouȝth sauen hym self.' And  
þo bigonnen hij alle to cryen: 'ȝif þou be Crist, and  
5 riȝthful kyng of Jsrael, come adoun of þe roode tree, and  
we schullen leuen in þe. Þou affiest þe in God, now lete  
hym saue þe ȝif he wil, for þou seidest þou were Goddes  
son.' And also þe kniȝttes scorneden hym, and beden  
hym ȝif he were kyng of Jewes þat he schulde sauen  
10 hym self. And sipen þat o þeef badd hym ȝif þat he  
were Crist, þat he schulde sauen hym self and hem. And  
þat oper þeef hym vndername and seide: 'Ne doutestou  
nouȝth God. For oure wicked dedes we han deserued  
pis vile deþ: and Jesus neuer ne dude bot goode.' And  
15 þo bisouȝth he Jesu þat he schulde penchen on hym  
whan he come in to his regne. And Jesus hym ansuered  
and seide, þat he schulde þat ilk self day be wiþ hym in  
paradys. And þo fram þe heiȝe midday til þe noone, þe  
sunne wiþdrowȝe his liȝth, and it bicom als derk as nyȝth  
20 ouer al þe londe.

§ 100      Hou Jesus hym bare from [þe noone] to  
                 þe euensonge tyme.

25 **A**t þe noone tyde cried Jesus wiþ heiȝe voice and  
wepeande 'Hely, Hely,' and seide pis psalme of  
þe sautere: '*Deus, Deus meus, respice in me.*'  
And þo seiden summe þat stoden þere þat he  
cleped Hely, a man þat woned amonges hem in  
her baylie. And Jesus, whan he hadde þo fulfilled  
al þe scripture þat was yseide þorouȝ \*prophecie of \* [p. 38,  
his passioun saue þat it was seide þat he schulde drynke col. 2.]  
eysile, and þo seide Jesus þat he hadde þrust. And also  
30 swiþe lepe vp on, and tooke a spounge, and wette it in  
eysile, and bonde ysope þerto vpon a rodde, and putte it  
to Jesus mouþe, and badde hym proue what þat were.  
And þo beden þe Jewes þat hij schulden duellen and  
abide ȝif Hely wolde ouȝth come forto deliueren hym.

1. *maisters*] *r* above the line.      8. *kniȝttes*] *i* above the line.  
34. *deliueren*] *de-* repeated.

And Jesus, whan he hadde tasted þe eysel, þan seide he  
 þat al þing was fullfild, and bigan to crye wip heiȝe voice  
 and seide: 'Fader, in to þine hondes j bitake my gost.'  
 And wip þat woorde he bowȝed adoune his heued, and  
 ȝalde þe gost to God his fader. And wip þat þe veil þat 5  
 henge in þe temple tofore þe heiȝe auter tobraste in two  
 peces, and þe erþe quaked, and þe stones tobrusten, and  
 þe dede men arisen out of her graues. And þo seide  
 centurio, þat was conestable ouer an hundreþ kniȝttes, þat  
 stode on boþe half forto biholde Jesu, forsoþe þat Jesus 10  
 was riȝthful and Goddes son. And alle þe kniȝttes hadden  
 grete drede: for whi hij seiȝen wel þat he dyed wip his  
 owene goode wille. And al þe folk þat stoden and seiȝen  
 þise marueiles, knockeden on her breestes as coupable,  
 and turneden aȝein in to þe citee. And hise frendes 15  
 stoden afer, and þe wymmen þat hadden ysiwed hym  
 from Galilee in to Jerusalem, and seiȝen alle þise þinges  
 and pupliſshed hem forþ.

### § 101      Hou Jhesus was drawȝen after his dep.

**S**iȝen comen þe Jewes, for þat hij nolden nouȝth  
 þat þe dede bodies hengen on roode so neiȝ þe 20  
 citee vpon þe sabate of þe fest of pask. Hij  
 comen to Pilate and bisouȝtten hym þat he  
 schulde lete breken her þeiȝes, and leten hem  
 done adoune. And þo comen þe kniȝttes and  
 breken þe lymes of þe þeues þat hengen bisiden 25  
 Jesu; ac Jesus þeiȝes ne breken hij nouȝth, for hij  
 founden hym al stark ded & colde: bot a kniȝth smot  
 hym wip a spere to þe hert, & als swiþe com out water  
 & bloode als þe scripture seide. And siȝen þo it was  
 euensong tyme, com a noble rich baroun, goode & riȝthful, 30  
 þat hadde x. kniȝttes to his banere, þat ne hadde nouȝth  
 assented to þe conseil & to þe dedes of þe Jewes; for  
 he was on of Jesus deciples, pryuelich, for drede of þe  
 Jewes. And he entred jn hastilich for þe sabate, and  
 com to Pilate and bisouȝth hym þat he ȝeue hym Jesus 35  
 body. And now had Pilate gret wonder þat Jesus was so



suipe ded, \*and sent to þe conestable þat hym kepte, & bad þat he schulde sende hym bode 3if Jesus were ded. And he ansuered and seide, '3e forsope.' And þo 3af Pilate Jesus body to Joseph, and Joseph 3ede forþ þo and  
5 took hym adoune. And wip þat com maister Nichodeme, þat was arst ycome to Jesu by ny3ttes tyme, and brou3th wip hym mirre and encense and wormode ymedled. And Joseph dude bringe a fair newe schete & a clene, and dude it pere june: and after took a noþer fair newe schete  
10 fyne and clene, and wonde Jesus body pere june, and þat oper al aboue, as riche Jewes were ywoned to ben yleide. Now was pere biside pere Jesus was crucified a gardyne, and in þat ilk gardyne was made a newe caue in þe roche in whiche neuer body hadde arst ben yleide: ac Joseph  
15 it hadde arst ylete make for his owen byhoue. And pere june, for þe sabate was nei3, hij leiden Jesus body, and rolleden a gret ston tofore þe entre of þe sepulchre. And now was he late ded. Ac nou3th for pi þe wymmen hadden alway yfolowed, and yseen hou Jesus body was  
20 yburied. And þo hij hadden ydo, hij turneden a3ein in to þe cite. And als longe als hij dursten wirchen for þe sabat, hij 3eden and bou3tten a riche oignement þat is ycleped 'aromatha,' and hij atireden her oignement for to comen and smeren Jesus body wip al: bot vpon þe sabat  
25 ne duden hij rizth nou3th. And vpon þat oper day comen þe preestes and þe Phariseus to Pilate, and beden hym pinke on þat Jesus hem hadde yseide toforne hande þat he schuld rise fram dep to lyue þe pridde day, & bisou3tten hym þat he schulde do looke þe body in þe sepulchre til  
30 þe pridde day, þat his deciples ne comen and stelen his body, and seien to þe folk þat he were risen fram dep to lyue. And Pilate hem ansuered þat hij schulden gon hem self and kepen it als wel þat hij couden. And þe knizttes wenten forþ yarmed þo, and merkedden þe ston  
35 þat lay toforne þe entree.

\*[p. 89, col. 1.]

5. com] above the line.

§ 102 Hou Jesus aros fram dep to lyue, and areised  
many oper dede men wip hym.

\*[p. 89,  
col. 2.]

**U**pon þe morowe, als erlich as any man myȝth  
honouren, so wenten þe Maries and bouȝtten þe  
oignement aromatha, forto comen & to smeren  
Jesus body. And Jesus Crist þo wel erlich als  
þai comen towardes þe sepulchre was arisen fram 5  
dep to lyue, & many oper dede men, þat comen  
and scheweden hem in þe citee. And þo com  
a gret erþe dyne, and an aungel com þo from heuene  
and remued þe ston fram þe sepulchre and satte þere on.  
Now was his loking & his visage als rede as fyre, & hise 10  
clopes als \*white as snow. And þe lookers þat kepten  
þe sepulchre, sone so hij seiȝen it, weren alle abaischt &  
fellen adoune for drede, riȝth als þai hadden ben dede.  
Now hadden þe wymmen als hij ȝeden toward þe  
sepulchre, asked which opere hem schulden helpe, þat 15  
þe ston were went fram þe dore of þe monument. And  
wip þat, als hij lokeden piderwardes, hij seiȝen þe ston  
fram þe entre of þe dore yremued.

§ 103 Hou Jesus apered to Marie Maudeleyne þat  
was hym dere.

**A**nd þe Marie Magdeleyne, also swiȝe as sche seiȝ  
þe ston yremued, sche lep aȝein and tolde to Peter 20  
& to John þat Jesus body was ystole away. And  
þan as swiȝe arisen vp Peter & John, and wenten  
to þe sepulchre. Ac seint John com first to  
þe sepulchre, ac he ne ȝede nouȝth wip jnne:  
and he kneled adoun, & ne seiȝ nouȝth bot þe 25  
scheten þat Jesus hadde ben wounden jnne. And whan  
seint Peter com, he went hym jn and kneled adoun,  
and seiȝ þe scheten & þe girdel þat was abouten Jesus  
body. And þo entred seint John and seiȝ also, and  
trowed þat þe body hadde ben borne away. For hij ne 30

24. wip] above the line.



knewen nouȝth þe scripture þat seide þat it bihoued þat  
 Jesus arise fram deþ to lyue, & so entren in to his  
 blisse. & so hij wenten hom. And þo comen þe wym-  
 men towards þe sepulchre in þat gardyne, and seizen an  
 5 aungel sitten on þe rizth half of þe sepulchre, yeladde in  
 a white chesible. And hij hadden swiþe gret drede.  
 And þe aungel to hem seide: 'Ne haueþ no drede, ac  
 witeþ forsoþe þat Jesus is risen fram deþ to lyue, als þat  
 he ȝou first seide.' And þo badde þe aungel hem þat hij  
 10 schulden gon and siggen to Peter & to oþer deciples þat  
 Jesus was arisen. And þo stoden tweie aungels bisiden,  
 and scheweden hem þe sudari & þe cloþes, & badden hem  
 þat hij schulden þink on þat Jesus arst seide vn to hem  
 and warned hem hou þat hym bihoued suffre passioun on  
 15 þe croice, and dyen, and þe þridde day arise fram deþ to  
 lyue. And þan biþouȝtten hij hem wel on Jesus wordes.  
 And þo bileften þai her karful semblaunt, and ȝeden forþ  
 wiþ gret drede & wiþ gret joye forto tellen forþ to þe  
 apostles þise good tīpinges. And perwhiles þat þe aungel  
 20 schewed hem þise þinges, so was þe Maudeleyn by þat  
 oþer half, and com to þe sepulchre and stode & weep.  
 And þo sche bihelde, and seiȝ tweie aungels in white  
 cloþing, þat on sittande at þe heued, & þat oþer at þe  
 feete. & hij askeden, \*hir whi þat sche wepe. And  
 25 sche ansuered & seide, for þat hire lorde was borne away  
 and sche nyste nere where þat he was leide. And wiþ  
 þat þe aungels arisen aȝeins Jesu, þat com & stode  
 bihynde þe Maudeleyn. And sche wipturned hire, and  
 wende he hadde ybe a gardynere. And þo asked Jesus  
 30 hir whi sche wepe, & what sche souȝth. 'Sir,' sche  
 seide, 'ȝif þat þou haste borne hym away, where þou  
 haste hym ileide telle þou me; and ich hym schal take  
 wel stille, and beren away wel pryuelich.' And wiþ þat  
 sche turned hire towards þe aungels as forto haue summe  
 35 confort. And Jesus cleped hire 'Marie.' And þan sche  
 knew hym by his voice, and turned hire and fel adoun to  
 his feete and seide, 'Ha! Swete sir.' And þo bad Jesus  
 hir þat sche schulde goo and suggen to hire breþeren þat

\*[p. 40,  
col. 1.]

5. of] above the line.

18. forþ] *it forþ*, with *it* deleted.

31. where] *and where*.

he schulde steiþe vp to his fader and to her fader, and to his God & to her God also.

§ 104 Hou Jesus schewed hym to oper wymmen.

**A**nd þo als þe oper wymmen wenten towards þe apostles forto tellen þat þe aungel hadde hem seide, and þe [Maudeleyn] com and ȝede wiþ 5 hem, so com Jesus & grette hēm. And hij fellen adoun to his feete and honourden hym, and heilseden hym and kisseden his feete. And þo badde Jesus hem þat hij ne schulden haue no drede, ac þat hij schulden gon in to Galilee aȝeins hym, 10 & þere hij schulden hym see.

§ 105 Hou þe kniȝttes þat kepten þe sepulchre token her conseil what hij myȝtten done.

**þ**er whiles þat þe wymmen wenten to þe apostles, so comen hij þat lokeden þe sepulchre, and wenten in to þe cite & tolden þe prynces and þe preestes al þat hij hadden yseiȝe. And þo hij assemble- 15 den alle þe eldest men of þe folk, and tooken her conseil hou hij myȝtten done, þat þe resureccioun of Jesu nere nouȝth yleued. And þan hij ȝouen gret tresore to þe kniȝttes for þat hij schulden siggen þat Jesus deciples weren ycome, and hadden yborne away 20 his body þerwhiles þat hij slepen: and hij hiȝtten hem þat hij schulden maken her pees aȝeins Pylate, þeiȝ he made hym neuer so wroþ towards hem. And þe kniȝttes nomen þe tresore, and seiden to þe folk als hij hadden hem ytauȝtt: and so þai maden þe folk to vnder- 25 stonde from þat day forþward.



§ 106 Hou þe leuedies scheweden þe resureccioun  
of Jesu Crist to his deciples.

5 **W**han þe leuedies comen to þe apostles, hij tolden  
hou hij hadden yseen þe aungels, and hou Jesus  
was risen fram deþ to lyue. And hij askeden  
hou \*hij hadden it yseye. And hij ansuereden  
summe & seiden hij seizen an aungel syttande,  
and summe seiden hij seizen tweie aungels  
standande: and so ne leueden hij it nouȝth, ac  
helden her wordes as for truffle. And þo com þe Maude-  
leyne wiþ þe oper Maries þat hadden seene Jesu, and  
10 hij founden þe apostles wepyng and weymentynge, and  
hij tolden hem of þat Jesus hem hadde ysent bode.

\*[p. 40,  
col. 2.]

§ 107 Hou Jesus schewed hym to seint Petre.

15 **A**nd þo seint Petre hadde yherd þat hij hadden  
seen Jesu, he aros vp and wente hym to þe  
sepulchre. And onon riȝttes Jesus schewed hym  
to seint Petre. And þo Petre hym retourned and  
went hym to þe apostles, and seide to hem þat  
weren þere, þat he hadd seen Jesu and þat he  
was arisen fram deþ to lyue forso[þ]e.

§ 108 Hou Jesus schewed hym to Cleophas & to  
Lucas his felawe, by þe way goande.

20 **N**ou bifel þat a morowen þat day self, after þat þe  
wymmen weren ycomen to þe apostles þat hadden  
yseene þe aungels, and seint Petre & seint John  
weren ycomen aȝein fram þe sepulchre, þo tweie  
deciples þat weren wiþ Jesu wenten out of þe  
toun of Jerusalem towards a caste[l] þat is cleped  
25 Emaus, þat was eiȝtte mile and an half fram  
Jherusalem. And als hij wenten by þe waye, hij  
speken of many þinges þat bitidden of Jesu. And als

18. forso[þ]e: forsoue.

24. caste[l]: castes.

hij zeden spekande and pleynande of pe pinges pat  
 weren bitidde, so com Jesus onon rizztes ouer-takande  
 hem by pe weie: and hij ne coupen nouzth hym knowen.  
 And Jesus hem asked of what ping pat hij zeden spekyng,  
 and whi hij weren so sorouzful. And po ansuered pat on 5  
 pat hizth Cl[e]ophas, and seide pat he hadde merueile  
 pat he nyste nouzth of pat ping pat was bitidde at pat  
 feste in Jerusalem. And Jesus asked what it was.  
 And hij seiden, of Jesu of Nazareth, pat was so noble  
 man in God, bope in woorde & in dede, and tofore alle 10  
 pe folk: and hou pe prynces and pe preestes hym  
 hadden ydampned & done on pe rode. 'And we  
 wenden pat he hadde ben Crist and haue ouer comen  
 al. And now it is pe pridde day pat it was done. Ac  
 [on] of oure wymmen hap made vs afrayed, pat was to 15  
 day att morne atte sepulchre, and ne fonde nouzth his  
 body, ac seide pat sche sei3 tweie aungels pat seiden  
 pat he was alvue. And summe of oure felawes wenten  
 pider and founden als pe wymmen seiden. Ac [hym]  
 hij ne founden nouzth.' And po seide Jesus: 'A! 3ee 20  
 foles, rekles and mysleuande, pat 3e ne leue nouzth pat  
 pe prophetes han seide. Ne bihoued it nouzth pat Jesus  
 suffred \*passioun, and on pat manere entred in to his  
 glorie?' And he bigan to schewen hem porou3 pe law3e  
 and porou3 pe prophecie, pat it schulde so bityde. And 25  
 afterwardes hij neizeden towards Emaus. And Jesus hem  
 seide pat he wolde wende ferrer pan pat castel. And  
 hij maden hym wip strengpe of prayere forto dwelle,  
 and hij seiden pat it was nei3 euene. And Jesus bileued  
 wip hem, and entred in to her jn. And als he byleft 30  
 wip hem atte sopere he name pe bred, and brake it, and  
 blissed it, and 3af it hem. And hij als sone knewen  
 hym: and als swipe he vanissed fram hem. And po  
 seide pat on to pat oper: 'Panne nas nouzth oure hert  
 brennande per whiles he spake wip vs by pe waye, als 35  
 we zeden desputende pe scriptures?' And als swipe hij  
 arise vp and returneden to Jerusalem, and founden pe  
 twelue apostles and oper pat weren wip hem. And hij

\* [p. 41,  
 col. 1.]

6. Cl[e]ophas: Cloophas.



tolden hem þat Jesus was risen fram deþ to lyue for certayne; and also he hadde schewed hym to seint Peter. And hij seiden hem hou Jesus apered to hem in þe waye, and hou þai kneweh Jesu by þe bred þat he brak. Bot seint Thomas and þe oper þat seten þare ne leueden it nouȝth: and wiþ þat seint Thomas and oper wenten out, and sp[ek]en þere of hou it myȝth ben.

§ 109                      Hou þat Jesus schewed hym to þe  
                                    ten apostles þat day self.

10                      **A**nd onon riȝttes þilk day self atte euensong tyme,  
                                    whan þe ȝates weren ysperde þere þe deciples  
                                    weren assembled for þe drede of þe Jewes, and  
                                    seten and speken hou Jesus hym hadde yschewed  
                                    vn to summe, so com Jesus and stooðe amonges  
                                    hem and seide: 'Pes be amonges ȝou. Jch it am.  
15                      Ne haueþ no drede. And hij weren alle agast,  
                                    and wenden it hadde ben a gost þat hij seizen þerc. And  
                                    Jesus hem reconforted wel swetelich, and schewed hem his  
                                    feete and his honden and his syde, and bad hem handlen  
                                    and loken þat he hadde boþe flesche and bon, and þat ne  
20                      hadde no goste. And ȝutt for ioie and for gret merueile  
                                    ne leueden hij nouȝth zett þat it was he. And þan asked  
                                    Jesus hem ȝif hij hadden any mete. And hij scheweden  
                                    hym a pece of fysch rosted and a litel of hony, and Jesus  
                                    it name, and ete it toforne hem alle, and ȝaf hem his  
25                      relief. And þo seide he to hem anoper tyme: 'Pays be  
                                    wiþ ȝou. Als my fader sent me, also sende ich ȝou.'  
                                    And whan he had seide so, þo aliztted þe Holy Gost wiþ  
                                    jnnen hem. And he seide: 'Resceyueþ þe Holy Gost.  
                                    þe synnes þat ȝe schullen forȝiuen, schullen be forȝiuen.'  
30                      And siþen he reherced þe wordes to hem þat he of spake  
                                    to hem toforne in Galilee, \*þat hym bihoued so suffren  
                                    pyne & passioun, and fulfillen þe prophecies. And after-  
                                    wardes he ȝaf hem vnderstondynges of þe holy scripture:  
                                    and seide þat hem bihoued to preche penaunce ouer al þe

\*[p. 41,  
col. 2.]

2. hadde] above the line.

werlde in his name, ac fyrst in *Jerusalem*, for ensample of his passioun and his resureccioun; bot nouȝth for þan þat þai helden hem stille in pes in þe cite tyl þat he sent hem þe Holy Gost of heuene, þat schulde hem ȝiuen powere forto done it. Now nas nouȝth þo seint Thomas wip þe 5 apostles whan Jesus hym schewed to hem, ac whan he com to hem hij seiden alle hou Jesus hadde yschewed hym. And Thomas ansuered and seide þat he ne schulde neuer leuen it, þeiȝ al þat he seiȝ hym, bot ȝif he seiȝ his wounde and his honden, and putte his fyngres in his 10 syde.

§ 110      Hou þat Jesus schewed hym to seint Thomas & to all þopere apostles ifere.

**A**t þe eiztteneþ day weren þe apostles to gedre in clos þere hij hadden ybe tofore for drede of þe Jewes, and Thomas was wip hem. And þo com Jesus & stooðe amonges hem & seide: 'Pays be 15 amonges ȝou.' And þo seide he to Thomas þat he schulde putte his fyngres in his wounde þere þe nailes stoden, and in þe syde þere þe spere hym stonge; and he badde hym no more be mysleeuande. And whan he hadde so done, he seide: 'þou art my God 20 and my Lorde.' 'ȝe,' seide Jesus, 'Thomas, for þou haste it proued, now þerfore þou leuest it; ac blissed ben hij þat neuere ne proueden, and leuen it stedfastlich.' Many oper tokenes dude Jesus toforne his deciples þat ne bep nouȝth ywriten in þe gospel. And also he schewed 25 hym sum tyme to fyue hundreþ men to gidre.

25. also] also als.



§ 111      Hou Jesus schewed hym to þe elleue  
apostles on a mountayne.

5 **S**þen comaunded Jesus to þe elleue apostles þat hij  
schulden wenden in to Galilee, vppon þe mountayne  
þere he was ywoned to prechen hem: and he  
schulde comen þider to hem. And þo hij comen  
þere, hij founden Jesus azeins hem. And summe  
þat seizen hym honoureden hym; and summe  
weren adraddede. And þo com Jesus to hem and  
seide þat all þe power in heuene and in erþe hym was  
zouen. And he comaunded hem þat hij zeden ouer al þe  
10 werlde to prechen, and þat hij baptizeden men in name of  
þe Fader and þe Son & þe Holy Gost, and þat hij tauzten  
hem alle þe poyntes þat hij hadden ylerned: and also he  
hizth þem þat he schulde be wiþ hem for euermore in to  
þe endynge of þe werlde.

§ 112      Hou Jhesus schewed hym atte see  
of Thiberie.

15 \* **A**fterwardes schewed Jesus hym to seint Peter and  
to seint Thomas and to seint Nathanael and to  
seint James and to seint John, his broþer, and to  
two opere deciples atte see of Thiberie in pis  
manere. Hij wenten al þe nizth and fisscheden  
20 and *trauaileden* and token nouzth. And vpon þe  
morowen stode Jesus vpon hauene, and asked  
hem 3if hij hadden any fysch. And hij seiden 'Nay.'  
Nou nysten pai nouzth þat it was Jesus. And þo badde  
Jesus hem leggen þe nette on þe rizth half, and hij schulden  
25 fynde. And hij duden so. And als suiþe was þe nette  
so ful þat hij ne miztten nouzth drawzen it. And þo  
seide John to Petre þat it was Jesus þat spak to hem.  
And Peter caste on his kirtel, for he was anoyed and  
naked, and dude hym towards þe londe. And þe opere  
30 bileften in þe schipp and seileden to þe londe ward. And

\* [p. 42,  
col. 1.]

2. *mountayne*] *moun* written on erasure. 3. *hem*] written on  
erasure. There is a minute hole in *h*. 17. 2nd *to*] above the line.

po hij comen vpon þe londe, hij seizen þe fysch yrosted  
vpon þe coles, and bred ligge *þerbiside*. And þo badde  
Jesus þat hij schulden brynge of þe fysch þat þai hadden  
ytaken þan. And Peter ȝede and drouȝ þe nette to londe  
ful of grete fisches þat hij hadden ytaken þan, þat weren 5  
an hundreþ and þre and fyfty: and nouȝth for þan þe  
nette ne brake nouȝth, þeiȝ al *þere* weren so many and  
grete. And þo bad Jesus hem come and eten. And hij  
ȝeden and setten hem. And Jesus com and ȝaf hem bred  
and fysch. And non of hem ne asked what he was, for 10  
hij wysten wel þat it was Jesus, her lorde. And whan  
hij hadden yeten, Jesus asked Peter ȝif he loued hym  
more þan any of þe oper loueden. And Peter seide þat  
he wiste wel þat he loued hym. And Jesus badde hym  
go and fede his lambren. And eftsones Jesus asked hym 15  
ȝif he loued hym ouȝth. And he seide þat he wist wel  
þat he loued hym. And þe þridde tyme Jesus asked ȝif  
he loued him ouȝth. And þo was *Petere* abayst for þat  
Jesus asked þis ȝif he loued ouȝt. And Peter ansuered  
& seide þat he wist alle þinges, and he wist wel þat he  
loued. And þo bad Jesus hym þat he schulde fede his 20  
schepe. And he seide hym whan he was ȝonger he gyrd  
hym & ȝede where hym liked, and whan he were elder  
he schulde strecche out his armes & men hym schulden  
gyrden and leden hym *þere* he nolde nouȝth gon—And 25  
þat he seide in tokenyng þat he schulde be spredde &  
peyned & done on croice for Goddes loue. And whan he  
hadde so yseide, he ros hym vp and went hym forþ; and  
he folowed hym. And whan þat hij retourneden aȝein,  
he seiȝ seint John come after hem, and he asked Jesu 30  
what seint John schulde done. And Jesus hym seide  
þat he schulde dwellen still \*til he come aȝein, ‘what  
is þat to þe?’ he seide. And þo bigonnen þe oper deciples  
to speken hem amonge and seiden þat seint John schulde  
nouȝth dyen. Ac Jesus seide nouȝth þat seint John 35  
schulde nouȝth dyen, ac he wolde þat he bileft til he com  
aȝein.

\* [p. 42,  
col. 2.]



§ 113            Hou Jesus schewed hym twyes to  
his deciples.

Sijpen retourneden þe deciples in to Jerusalem and  
 assembleden hem in a solcer<sup>8</sup> pere Jesus hadde  
 made his maunde, vpe þe fourtipe day after his  
 vpryst. And als hij seten at þe mete Jesus  
 5 schewed hym to hem, and sette hym to þe mete  
 by hem, and reproued hem þat hij ne hadden  
 nouȝth yleued þat hij hadden yseene, þat he was  
 rysen fram deþ to lyue. And he badde hem gon and  
 prechen þe gospel ouere al þe werlde to al þe folk. And  
 10 he seide hem þat þo þat leueden it & weren ybaptized  
 schulden ben ysaued, and þo þat ne leueden it nouȝth  
 sulden ben dampned. And hij þat leueden it schulden  
 mowen chase þe fendes, he seide, in his name; and þat  
 hij schulden mowen speke þe langage þat hij neuere lerden,  
 15 and hij schulden mowen handlen neddres and beren hem  
 wip outen harme, and þeiȝ hij drunken venymed drynk it  
 schulde hem nouȝth greuen, and ȝif hij toucheden þe  
 seek men hij schulde be warisched. And siþen badde  
 Jesus hem abiden in Jerusalem to conforten hem, als h[e]  
 20 hem hadde yhoten. For whi, he seide, John þe Baptist  
 baptized in watere, ac hij schulden ben baptized in þe  
 Holy Gost from þat day forþwardes. And þo badde  
 Jesus hem þat hij schuldren gedren alle þe deciples þat  
 woneden owhere aboute, men and wymmen, and þat hij  
 25 wenten alle aȝeins hym to þe mount of Oliuete: for þe  
 elleuene woneden in þe gret soleer pere he hadde made  
 his maundee, and þe oper deciples woneden bisides al  
 abouten in oper houses in þat side of þe citee þat was  
 cleped þe mount of Syon. And hij ȝeden also swipe,  
 30 and assembleden Jesus deciples alle to gedres, men and  
 wymmen, and wenten hem out of þe cite to þe mount of

8. *he* above the line.

19. *h[e]*: *his*.

Oliuete in Bethanye. And þo com Jesus and schewed hym to hem. And hij askeden hym 3if he wolde restore þe kyngdom of Jsrael, and do away þe aliene kyng, and Pylate, Cesars stiwarde, and regne hym self oiper sette sume of þe kynrede of Daud. And þo ansuered Jesus 5 and seide þat it ne fel nouȝth to hem to witen of þe tyme whan his fader hadde ordeyned his wille. 'Ac 3e schullen,' he seide, 'resceyuen þe vertu of þe Holy Gost, þat schal descende wiþinne ȝou. And 3e schullen, er þat \*tyme come, ben witnessers of myne wordes & of myne dedes 10 and of myne vprisung in Jherusalem, and in Judee, & in Samarie, euere til þe endyng of þe werlde.' And Jesus, whan he hadde so yseide, lyfte vp his honde & blissed hem euerilchone. And whan he hadde hem yblissed, he kyssed hem alle by and by : and amonges hem seeande 15 vchone, he steiȝ vp to heuene, and tweie aungels on ilch syde of hym. And hij stoden alle and bihelden hym, lokyng vpward : and þo com a liȝth cloude and byname hem þe siȝth of hym. And als hij stoden lokande on heiȝ, so comen two aungels in white wede and stoden 20 bysyden hem, and asked hem whi hij stoden so and lokeden on heiȝ towards þe heuene. And he seide hem, als he was ystowen vp to heuene, also schulde he comen anoper tyme descendende to þe juggement. And þo hij ponkeden God, and wysten wel þat Jesus was went and 25 satte on his faders riȝth honde. And þo hij retourneden hem aȝein in to Jerusalem wiþ gret joye, and entreden in to þe soleer þere þe apostles woneden. And þere pai weren stedfastlich in orisouns wiþ Marie, Jesus moder, and wiþ oper lauedies and Jesus cosynes, euere tyl þat 30 day þat þe Holy Gost com to hem at þe tyme of vnderne, and alizth wiþinnen hem, and ȝaf hem wytt, and wisdom, and connyng of langages, and hardynesse to prechen þe cristendom ouer al. And þo wenten hij in to þe temple, and stoden euere ponkyng God tyl þat hij were dryuen 35 out wiþ Jewes of Judee. And þe tuelueþe ȝere after þe ascencioun of Jesu Crist, whan seint James was byheueded and seint Peter yprisouned, þo wenten hij vchon his waye ouer al þe werlde, and precheden to paienes and to Jewes. And þe Holy Gost hem wissed, & tauȝtte, and 40

\*[p. 43,  
col. 1.]



confermed her sarmoun þorouȝ miracles þat Jesus dude  
for hem.

HERE † ENDEN þE GOSPELS AN HUNDREȝ AND SEX,  
OUTENOMEN þE PASSIOUN OF JESU CRIST.  
DO SO þAT GOD BE þI FRENDE.

† *Here . . . frende* is written in letters rather larger than the  
rest and ornamented with red strokes.

GOSPEL HARMONY

I

# ANALYTICAL SUMMARY

## INDICATING THE DEBT OF EACH PARAGRAPH OF THE HARMONY TO THE CANONICAL GOSPELS

### *Signs.*

The chief source is indicated by italics.  
Corresponding passages, not apparently used, are enclosed by round brackets.  
Corresponding passages used previously are enclosed by square brackets.

	Matt.	Mc.	Lc.	Ioh.
§ 1. God became Man in Jesus Christ . . . . .				i. 1-18
§ 2. Gabriel appears to Zacharias and to the Virgin Mary. Mary visits Elizabeth . . . . .			i. 5-56	
Joseph is reassured in a dream . . . . .				
The birth of John the Baptist. Reference to <i>Benedictus</i> . . . . .	i. 18-21, 24		i. 57-68, 80	
§ 3. Joseph and Mary go to Bethlehem. Jesus is born. Angels appear to the shepherds . . . . .			ii. 1-21	
The visit of the Magi . . . . .	ii. 1-12		ii. 22-39	
The circumcision of Jesus. Simeon's blessing. Anna . . . . .			ii. 40	
§ 4. The flight into Egypt . . . . .	ii. 13-23		ii. 41-52	
§ 5. Jesus among the doctors . . . . .			iii. 1-23	
§ 6. John the Baptist preaches repentance and baptises Jesus . . . . .	iii. 1-17	i. 1-11		i. 19-28
§ 7. The fasting and temptation of Jesus . . . . .	iv. 1-11	i. 12-13		
§ 8. John the Baptist's witness. Andrew, Peter and Nathanael meet Jesus . . . . .				i. 29-51
§ 9. The (marriage) feast in (Cana of) Galilee . . . . .				ii. 1-11
§ 10. Purging of the temple. Discourse on spiritual re-birth . . . . .				ii. 12-iii. 21
§ 11. John the Baptist's further witness to Jesus (in Aenon) . . . . .				iii. 22-36
§ 12.				



	Matt.	Mc.	Lc.	Ioh.
§ 13. The imprisonment of John the Baptist . . . . . Jesus then leaves Judea for Galilee . . . . . Passing through Samaria He converts the woman at the well and many other Samaritans . . . . . Beginning of the ministry of Jesus in Galilee . . . . .	(xiv. 1-4) iv. 12	(vi. 17-20) (i. 14)	iii. 19-20 (iv. 14-15)	Ioh.  iv. 1-42 iv. 43-45
§ 14. At Cana Jesus heals the <i>protostes</i> son who was sick at Capernaum . . . . .				iv. 46-54
§ 15. Miraculous draught of fishes. Call of Simon, Andrew, James and John . . . . .	(iv. 18-22)	(i. 16-20)	v. 1-11	
§ 16. Jesus returns to Nazareth. He preaches to, and is rejected by, his own countrymen . . . . .	iv. 13-22	(i. 16-20)	iv. 16-30 [v. 1-11]	
§ 17. The second call of Simon, Andrew, James and John. Cf. § 15	(viii. 14-17) iv. 23-25	i. 23-28 i. 29-34 i. 35-39	(iv. 33-37) (iv. 38-41) iv. 42-44	
§ 18. Cure of Simon's wife's mother and other sick people Circuit with the disciples through Galilee . . . . .	<i>viii. 18-27</i> <i>viii. 28-34</i>	iv. 35-41 v. 1-20	ix. 59-62 viii. 22-25 viii. 26-40	
§ 19. The meaning of discipleship . . . . . Jesus crosses the lake with his disciples and calms a storm Jesus cures two demoniacs. (Only St. Matthew mentions <i>two</i> ) On his return to Capernaum Jesus heals a palsied man let down through the roof . . . . .	ix. 2-8 <i>ix. 9-13</i> <i>ix. 14-17</i>	<i>ii. 1-12</i> ii. 13-17 ii. 18-22	v. 17-26 v. 27-32 v. 33-39	
§ 20. Jesus raises Jairus' daughter and heals a woman having an issue of blood . . . . .	ix. 1, 18-26 ix. 27-34	<i>v. 21-43</i>	viii. 40-56	
§ 21. Jesus heals two blind men and casts out a fiend . . . . .	(xiii. 54-58) iv. 23-25	vi. 1-5		
§ 22. Jesus preaches to, and is rejected by, his own countrymen . . . . .	v. 1-viii. 1 [v. 1-vii. 27]	(iii. 13-19)	vi. 12-16 (vi. 20-49) (vi. 20-49)	
§ 23. Preaching and healing in Galilee . . . . .	<i>viii. 1-4</i> viii. 5-13	i. 40-45	v. 12-16 <i>vii. 1-10</i> ix. 1-6 ; x. 2-16	
§ 24. The calling of the twelve apostles . . . . .	ix. 35-36 ; x. 1-xi. 1	vi. 7-13		
§ 25. The Sermon on the mount . . . . .				
§ 26. Repetition of the Sermon to the folk in the <i>faivre pleyne</i> . . . . .				
§ 27. A leper is healed near Capernaum . . . . .				
§ 28. The healing of the centurion's servant . . . . .				
§ 29. Jesus charges the twelve apostles and sends them forth . . . . .				

	Matt.	Mc.	Lc.	Ioh.
§ 29. The widow's <i>doultter</i> raised from the dead at Nain			vii. 11-18	
§ 30. John the Baptist (in prison) sends doubting disciples to Jesus to be convinced of his Messiahship	(xi. 2-19)		vii. 19-34	
§ 31. The anointing of Jesus' feet in the house of Simon the Pharisee by Mary Magdalene, who afterwards, with other women, follows Jesus in his preaching.			vii. 36-viii. 3	
§ 32. Jesus' charge to the <i>sixty and twelve</i> disciples. Cf. § 28, the charge to the twelve apostles	{ [x. 8, 15]; xi. 20-24 xi. 25-30	[vi. 11-12]	[x. 1-16] x. 17-24	
§ 33. The return of the disciples from their mission			x. 25-37	
§ 34. In reply to a lawyer's question, Jesus tells the parable of the good Samaritan			x. 38-42	
§ 35. Mary and Martha			xi. 1-13	
§ 36. The <i>Pater noster</i> . The parable of the importunate friend (at midnight)			vi. 1-5 vi. 6-10	
§ 37. The disciples pluck ears of corn upon the Sabbath. The Pharisees complain	xii. 1-8 xii. 9-13	ii. 23-28 iii. 1-5	vi. 11	
§ 38. The healing of a paralysed hand on the Sabbath			{ viii. 19-21; xi. 14-32	
§ 39. A hostile council of the Pharisees and publicans. Jesus heals many and preaches from a ship	xii. 14-21	iii. 6-12	xi. 37-52	
§ 40. Jesus heals a blind, dumb man possessed with a devil. The Pharisees seek a sign. Christ's brethren	xii. 22-50	iii. 20-35	xii. 1-59	
§ 41. Jesus rebukes the Pharisees and the <i>marsters</i>			xiii. 1-9	
§ 42. Jesus exhorts his disciples not to be afraid of persecution. Being asked to arbitrate between two brothers, he tells the parable of the rich fool. God's judgment a motive for repentance			xiii. 10-17	
§ 43. More about judgment and the need for repentance. The parable of the barren fig-tree			viii. 4-18; xiii. 18-21	
§ 44. The healing of a woman who was <i>boched</i>	xiii. 1-53	(iv. 1-34)		
§ 45. A series of parables from a ship				
§ 46. Jesus preaches to, and is rejected by, his own countrymen. Cf. § 23, where S. Mark's version is given	xiii. 54-58	(vi. 1-5)		



	Matt.	Mc.	Lc.	Ioh.
7. Jesus goes to a feast in Jerusalem. He cures an infirm man by the <i>cisternæ</i> with the five porches. The Jews seek to kill Jesus.				
§ 48. (Herodias) dances before Herod. John the Baptist is beheaded. The apostles return and Jesus withdraws with them by ship into a desert place.				v. 1-47
§ 49. The people follow, and Jesus comes down from the mountain to meet them. The feeding of the five thousand. At night Jesus walks upon the lake. The miraculously-fed multitude seek him at Capernaum. Discourse. Peter's confession.	xiv. 6-13	vi. 21-32	ix. 10	vi. 3
§ 50. Healing in Gennesaret.	xiv. 13-33	vi. 30-52		
§ 51. Jesus teaches the real causes of defilement and discourses on Pharisaic traditions.	xiv. 34-36	vi. 53-56	ix. 11-17	vi. 4-71
§ 52. Jesus heals the Canaanite's daughter.	xv. 1-20	vii. 1-23		
§ 53. Jesus heals a deaf and dumb man and works other miracles.	xv. 21-28	vii. 24-30		
§ 54. The feeding of the four thousand.	xv. 29-31	vii. 31-37		
§ 55. The Pharisees ask for a sign.	xv. 32-39a	viii. 1-10a		
§ 56. Jesus warns his disciples of the Pharisees, Sadducees and Herodians.	xv. 39b-xvi. 4	(viii. 10b-12)		
§ 57. Jesus heals a blind man at Bethsaida.	xvi. 5-12	viii. 13-21		
§ 58. Herod's fear of Jesus.		viii. 22-26		
§ 59. Jesus goes to the feast of <i>loges</i> secretly. He teaches in the temple. Officers are sent to arrest him. An adulteress is brought before Jesus. A blind man is restored to sight. Jesus claims to be the Son of God.	xiv. 1-2	(vi. 14-16)	ix. 7-10a	
The evils of the Pharisees.				vii. 1-x. 21
§ 60. Jesus questions his disciples. Peter's confession. Jesus warns his disciples of his coming passion.	xxiii. 1-39	xii. 38-40	xx. 45-47	
§ 61. The transfiguration. Jesus casts a deaf and dumb spirit out of a child.	xxvi. 13-28	viii. 27-ix. 1	ix. 18-27	
§ 62. Jesus a second time predicts his death and resurrection.	xxvii. 1-21	ix. 2-29	ix. 28-42	
§ 63. Jesus pays the tribute money.	xxvii. 22-23	ix. 30-32	ix. 43-45	
Jesus teaches humility.	xxvii. 24-27	ix. 33-37	ix. 46-48	
	xxviii. 1-5			

	Matt.	Mc.	Lc.	Ioh.
Jesus warns his disciples against spiritual exclusiveness . . .	xviii. 5-6		ix. 49-50	
Exhortation to forgiveness . . .	xviii. 15-35	ix. 38-41	xvii. 3-4	
§ 64. The Samaritans refuse to receive Jesus. James and John are angry thereat. Jesus rebukes them . . .	(xix. 1-2)	(x. 1)	ix. 51-56	
Discourse on who shall be saved . . .			xiii. 22-33	
§ 65. Jesus heals a man of the dropsy on the Sabbath . . .			xiv. 1-6	
Parable of the great supper . . .			xiv. 7-24	
§ 66. The price of discipleship . . .			xiv. 25-33	
§ 67. Parables: (1) The lost sheep; (2) The lost silver; (3) The prodigal son . . .			xv. 1-32	
§ 68. Parables: (1) The unjust steward; (2) Lazarus and Dives . . .			xvi. 1-25	
§ 69. Discourse on forgiveness, faith and humility . . .			xvii. 1-10	
§ 70. The cleansing of the ten lepers . . .			xvii. 12-19	
§ 71. Jesus foretells his sufferings and his second coming . . .			xvii. 20-37	
The parable of the unrighteous judge . . .			xviii. 1-8a	
The parable of the Pharisee and the publican . . .			xviii. 9-14	
§ 72. Jesus discourses on marriage and divorce . . .	xix. 3-12	x. 2-12	xviii. 15-17	
§ 73. Jesus blesses little children . . .	xix. 13-15	x. 13-16	xviii. 18-30	
§ 74. The rich young ruler . . .	xx. 1-16	x. 17-31		
The parable of the labourers in the vineyard. (Reference only)	xx. 17-19	x. 32-34	xviii. 31-34	
§ 75. Jesus a third time foretells his death and resurrection . . .	xx. 20-28	x. 35-45		
Jesus' answer to the ambitious request of James and John . . .	(xx. 29-34)	(x. 46-52)	xviii. 36-43	
§ 76. Jesus heals a blind man as he enters Jericho . . .			xix. 1-10	
§ 77. Jesus and Zacchæus . . .				
The parable of the ten pounds. (Reference to, and interpretation of) . . .			xix. 11-27	
§ 78 (cf. § 76). Jesus heals Bartimæus and another blind man as he leaves Jericho . . .	xx. 29-34	(x. 46; (ib. 47-52)	(xviii. 36-43)	x. 22-42
§ 79. "I and the Father are one" . . .				xi. 1-56
§ 80. Jesus raises Lazarus from the dead . . .	xxvi. 6-13	xiv. 3-9		xxii. 2-8
§ 81. Mary anoints Jesus for his burying . . .				xii. 9-11
Public excitement with regard to Jesus and Lazarus . . .				xii. 12, 13;
Jesus makes his triumphal entry into Jerusalem . . .	xxi. 1-9	xi. 1-10	xix. 29-38	(xii. 14-19)



	Matt.	Mc.	Lc.	Ioh.
Jesus weeps over Jerusalem . . . . .				
The crowds in Jerusalem ask "Who is this?" . . . . .	xxi. 10, 11		xix. 39-44	
The envy of the Pharisees . . . . .				xii. 17, 19
§ 82. The second purging of the temple (cf. § 11) . . . . .	xxi. 12, 13	xi. 15-18	(xix. 45-48)	
The children in the temple praise Jesus who at eventide goes to Bethany . . . . .	xxi. 14-17	xi. 11		
§ 83. The withering of the barren fig tree . . . . .	xxi. 18-21	(xi. 12-23); xi. 20, 21 xi. 27-33		
§ 84. The authority of Jesus is questioned . . . . .	xxi. 23-27	xx. 1-8		
§ 85. The parable of the two sons . . . . .	xxi. 28-32			
The parable of the wicked husbandmen and the vineyard. (Reference only) . . . . .				
Jesus the corner stone . . . . .	xxi. 33-39	xii. 1-8	xx. 9-15a	
The parable of the king's feast . . . . .	xxi. 42	xii. 10, 11	xx. 17	
Anger and fear of the Pharisees . . . . .	xxii. 1-6			
Goodwill of the people . . . . .	xxi. 45, 46			
§ 86. Question of tribute to Caesar . . . . .	xxii. 15-22		xxi. 37, 38 (xx. 20-26)	
§ 87. Jesus silences the Sadducees . . . . .	xxii. 23-32	(xii. 13-17) (xii. 18-27)	(xx. 27-38)	
§ 88. The two greatest commandments . . . . .	xxii. 34-40	xii. 28-34		
§ 89. Christ the Son and also the Lord of David . . . . .	xxii. 41-46	xii. 35-37	xx. 41-44	
§ 90. Jesus condemns the hypocrisy of the scribes and Pharisees He laments over Jerusalem . . . . .	xxiii. 1-39	xii. 38-40 xii. 41-44	xx. 46, 47 (xxi. 1-4)	xii. 20-50
§ 91. The widow's farthing . . . . .	xxiii. 1-51			
§ 92. Jesus foretells his death on the cross . . . . .				
§ 93. Jesus foretells the destruction of the temple and the signs of the day of judgment . . . . .	xxv. 1-46 xxvi. 1-5 xxvi. 14-16	xiii. 1-37	xxi. 5-36	
The parables of the ten virgins and the five talents. Separation of the good and evil at the judgment . . . . .				
§ 94. The Jews in authority seek to destroy Jesus privately They conspire with Judas Iscariot . . . . .	xxvi. 17-19 xxvi. 20-25 xxvi. 26-28	xiv. 10, 11	xxii. 3-6 xxi. 37, 38 xxii. 7-13 xxii. 14-23 xxii. 19, 20	
§ 95. The disciples prepare the passover . . . . .				
Jesus foretells the treachery of Judas . . . . .				
Institution of the sacrament of Christ's body and blood . . . . .				

	Matt.	Mc.	L.c.	Ioh.	Acts.
Jesus reproves the ambition of the apostles, foretells Peter's denials, gives warning of coming privation and peril . . . . .			xxii. 24-38	xiii. 4-15	
Jesus washes the feet of his disciples . . . . .				xiii. 21-38	
Jesus gives the sop to Judas, who then goes out. Exhortation to love one another. Jesus a second time foretells Peter's denials . . . . .				xiv.-xvii.	
The Holy Ghost is promised. Jesus prays for his disciples . . . . .					
§ 96. Jesus warns his disciples that they will forsake him. He foretells Peter's denials a third time. The agony in the garden of Gethsemane . . . . .	xxvi. 30-35 xxvi. 36-46	xiv. 26-31 xiv. 32-42	xxii. 40-46	xviii. 1, 2	
Jesus betrayed by Judas Iscariot, and arrested. The disciples desert him . . . . .	xxvi. 47-56 xxvi. 57	xiv. 43-52 xiv. 53	xxii. 47-53 xxii. 54	xviii. 3-12 xviii. 13	
Jesus is brought before Annas . . . . .	xxvi. 58, 69-75	xiv. 54, 66-72	xxii. 54-62	xviii. 15-27	
The denials of Peter . . . . .					
Jesus is arraigned before Caiaphas, condemned and mocked . . . . .	xxvi. 59-68 xxvii. 1, 2	xiv. 55-65 xv. 1	xxii. 63-65 xxii. 66-71 ; xxiii. 1	xviii. 28	
§ 97. Jesus condemned before Caiaphas and led to Pilate . . . . .					
The Jews accuse Jesus of sedition . . . . .			xxiii. 2	xviii. 28b-33a	i. 18b
The remorse and suicide of Judas Iscariot . . . . .	xxvii. 3-10				
§ 98. Trial before Pilate . . . . .	xxvii. 11-14	xv. 2-5	xxiii. 3-7	xviii. 33b-38	
Trial before Herod . . . . .			xxiii. 8-12		
Barabbas preferred to Jesus . . . . .	xxvii. 15-23 (omit 19)	xv. 6-14	xxiii. 13-23	xviii. 39, 40	
Jesus mocked as a king . . . . .	xxvii. 27-30	(xv. 16-19)			
Pilate yields . . . . .	xxvii. 19			xix. 2, 3 xix. 4-15	
The warning of Pilate's wife . . . . .					
Pilate washes his hands . . . . .	xxvii. 24-26	(xv. 15)	(xxiii. 24, 25)		
Jesus mocked again . . . . .	xxvii. 27-30	xv. 16-19		(xix. 2-3)	
Jesus led forth to crucifixion . . . . .	xxvii. 31, 32	xv. 20, 21	xxiii. 26-32	xix. 16, 17	



	Matt.	Mc.	Lc.	Ioh.	Acts.
§ 99. Jesus crucified with the two thieves. Pilate's superscription. The casting of lots. Jesus commends his mother to John. The mockery. The conversion of one of the thieves. Darkness.	xxvii. 33-45 xxvii. 46-50 xxvii. 51-56	xv. 22-33 (xv. 34-37) xv. 38-41	xxiii. 33-45a xxiii. 46 { xxiii. 45b; 47-49	xix. 17b-27 xix. 28-30  xix. 31-37	
§ 100. Jesus dies. The centurion's witness. The crowd of onlookers.					
§ 101. The side of Jesus is pierced with a spear. "A noble riche baroun" (Joseph of Arimathea) begs the body of Jesus and lays it in a new tomb in a garden near by. The faithful women prepare a "riche oignement" to embalm the body of Jesus. The chief priests are suspicious. They seal the sepulchre.	xxvii. 57-60  xxvii. 62-66	xv. 42-46  xvi. 1	xxiii. 50-54 xxiii. 55, 56	xix. 38-42	
§ 102. The two Marys buy spice. They visit the sepulchre. Many dead are seen to be alive again. The grave opened by angels. The women find the stone rolled away.	xxviii. 1 xxvii. 52, 53 xxviii. 2-4	xvi. 3, 4			
§ 103. Peter and John, on hearing Mary Magdalene's report of the empty tomb, investigate for themselves. The women at the tomb see an angel who announces the resurrection. Then two angels greet the women. They go to tell the disciples. Two angels, and then Jesus himself, appear to Mary Magdalene as she weeps at the tomb.	xxviii. 5-7 xxviii. 8	xvi. 5-7 (xvi. 8) (xvi. 9)	xxiv. 4-8	xx. 1-10   xx. 11-17	
§ 104. Jesus appears to (Mary Magdalene) and the other women as they go to announce the resurrection.	xxviii. 9, 10				

	Matt.	Mc.	Lc.	Ioh.	Acts.	1 Cor.
§ 105. The Jewish authorities bribe the guard to declare that Jesus' disciples had stolen his body . . . . .	xxviii. 11-15					
§ 106. The women tell the disciples that Jesus had risen : they disbelieve . . . . .	xxviii. 2	xvi. 10	xxiv. 4, 9, 11 xxiv. 12, 34			
§ 107. The appearance of Jesus to Peter . . . . .						
§ 108. Jesus appears to two disciples journeying to Emmaus . . . . .		(xvi. 12, 13a) xvi. 13b	xxiv. 13-35			
§ 109. Suddenly Jesus appears to them, Thomas only being absent . . . . .		(xvi. 14)	xxiv. 36-49	xx. 19-25		
§ 110. Jesus appears to the disciples, Thomas being present . . . . .				xx. 26-30		xv. 6
§ 111. Jesus appears to five hundred . . . . .						
§ 112. Jesus appears to the disciples in Galilee . . . . .	xxviii. 16-20	xvi. 15		xxi. 1-23		
§ 113. Jesus appears to his disciples at the sea of Tiberias . . . . .						
§ 113. Jesus appears to the disciples in the upper room and discourses on the power of faith. Cf. § 111 . . . . .		xvi. 14-18			i. 4, 5	
Jesus bids them remain at Jerusalem until the coming of the Holy Ghost . . . . .					i. 6-8	
The future witness of the disciples to Jesus Christ . . . . .					i. 9-11 i. 13, 14 ii. 1, 3-4, 15	
Jesus ascends into heaven . . . . .			xxiv. 50			
The disciples return to Jerusalem . . . . .		xvi. 19	xxiv. 52			
The coming of the Holy Ghost . . . . .						
The disciples praise God continually . . . . .			xxiv. 53			
They preach everywhere . . . . .		xvi. 20				



## NOTES

2.1. *heiȝe autere*, 'altar of incense.' Cf. 100.6, where *heiȝe auter* refers to the Holy of Holies.

2.31. *sex*, six. Should be *ȝe sext(e) moneȝ*, 'The sixth month.' Cf. *sexe meditacioun*, p. 87. § 95, heading.

4.14–15. *and maden signe to his fader ȝakarie what name he wold ȝe childe hadde*] A. *Innuebant autem patri eius quem vellet vocari eum.* *Lc.* i, 62.

4.16. *a lef of tables*, i. e. a writing tablet, 'pugillarem.' *Lc.* i, 63.

4.29–30. *ȝat alle ȝe men of ȝe werlde schulde be writen in ilch a schire pere ȝay woned*] A. *ut describeretur universus orbis.* *Lc.* ii, 1.

5.1–2. *forto make reconischaunce*, 'in order to declare himself,' 'make himself known.' Cf. Godefroy, *Dic de l'anc. lang. franc.* 'faire reconaissance,' déclarer, faire savoir.

5.7–8. *a cracche pere an ox and an asse stoden*. [The following note is based on references kindly communicated by Professor Kennedy.—M.G.] From the fourth century it has been customary in Christian art to represent an ox and an ass in connection with the Nativity,<sup>1</sup> and the earliest written reference<sup>2</sup> to the tradition probably dates back to about the same time. It is contained in the New Testament Apocryphal Gospel of pseudo-Matthew, chapter xiv:—'*Tertia autem die nativitatis domini egressa est Maria de spelunca, et ingressa est stabulum et posuit puerum in praesepio, et bos et asinus adoraverunt eum. Tunc adimpletum est quod dictum est per Isaiam prophetam dicentem: Cognovit bos possessorem suum et asinus praesepe domini sui.*<sup>3</sup> *Ipsa autem animalia in medio eum habentes incessanter adorabant eum. Tunc adimpletum est quod dictum est per Abacuc prophetam dicentem: In medio duorum animalium*<sup>4</sup> *innotesceris.*'<sup>5</sup> This makes it clear that the legend of the ox and the ass was regarded as the fulfilment of Old Testament prophecy.

In the famous 'Legenda Aurea' by Jacobus à Voragine († 1298), we are told that the ox and ass refrained from eating the straw on which

<sup>1</sup> See Hennecke, E., *Handbuch zu den Neutest. Apok.*, Tübingen, 1904, p. 104.

<sup>2</sup> Cf. *ib.*

<sup>3</sup> *Isaiah* i, 3.

<sup>4</sup> *Hab.* iii, 2, in the Greek. The Latin Vulgate has 'In medio annorum notum facies.' See *The Apocryphal Gospels* trans. into Eng. by B. H. Cowper, Williams & Norgate, 1887, ch. xiv, pp. 53–54.

<sup>5</sup> Tischendorf, *Evangelia Apocrypha, Lipsiae*, 1876, p. 80.

the Holy Child had lain, but their presence at the Nativity is not mentioned.<sup>1</sup> On the other hand, Hugo de Prato († ? 1322) in the ninth of his 'Sermones Dominicales' gives an account closely corresponding to pseudo-Matthew:—'*Testificata sunt eum animalia. Nam cum virgo reclinaret eum in praesepio animalia quae ibi erant scilicet bos & asinus genu flexerunt sibi. Et multi miseri christiani hodie cristo genua non flectunt. esa. j. Cognovit bos possessorem suum et asinus praesepe domini sui. israel autem me non cognovit. et populus meus non intellexit.*'<sup>2</sup>

6.11–12. *And also suiþe þe sterre . . . schewed hym*, 'And straight-way the star . . . showed itself.'

6.21. *by oper weye*] A. per aliam viam. *Mt. ii, 12.*

6.34. *com þe Holy Gost in to þe temple*, ? error for *com [he in] þe Holy Gost*, etc.] A. venit in spiritu in templum. *Lc. ii, 27.* Cf. *Wycl. Late Version*. And he cam in spirit into the temple.

7.2–3. *Nunc dimittis, domine, servum tuum in pace*] A. Nunc dimittis servum tuum, domine, secundum verbum tuum in pace. *Lc. ii, 29.* The omission of *secundum verbum tuum* was probably merely scribal, since the words are fully translated in ll. 3–4, *vpe þi worde*.

7.10–14. *See ȝe, dame, . . . countrepleden*] A. Ecce positus est hic in ruinam et resurrectionem multorum in Israhel et in signum cui contradicetur: et tuam ipsius animam pertransibit gladius, ut revelentur ex multis cordibus cogitationes. *Lc. ii, 34–35.*

8.20–21. *Ne wite ȝe . . . in my fader nedes?*] A. nesciebatis quia in his quae patris mei sunt oportet me esse? *Lc. ii, 49.*

8.29–31. *And þe kyngedom of Jerusalem was þan parted þorouȝ þe Romaynes in foure parties*] A. Anno autem quintodecimo imperii Tiberii Caesaris, procurante Pontio Pilato Iudaeam, tetrarcha autem Galilaeae Herode, Philippo autem fratre eius tetrarcha Itureae et Trachonitidis regionis, et Lysania Abilinae tetrarcha. *Lc. iii, 1.*

9.8–11. *digne to penaunce . . . noman hadde hope ȝinne*] A. Facite ergo fructum dignum paenitentiae, et ne velitis dicere intra vos Patrem habemus Abraham: dico enim vobis quoniam potest deus de lapidibus istis suscitare filios Abraham. *Mt. iii, 8–9.*

9.20–21. *enchesoun to [noman] wiþ wrong . . . owen dedes*] A. Neminem concutiat neque calumniam faciat, et contenti estote stipendiis vestris. *Lc. iii, 14.*

9.22–23. *and senten þe Jewes fram Jerusalem & þe Phariseus and prestes and deknes to hym*] A. quando miserunt Iudaei ab Hierosolymis sacerdotes et levitas ad eum. *Ioh. i, 19.* Cf. *Wycl. Late Version*. whanne Jewis senten fro Jerusalem prestis and dekenes to hym.

10.5. *oper*, 'other people.'

<sup>1</sup> *Legenda Aurea*, Jacobus à Voragine, recensuit Dr. Th. Graesse, *Vratis.* 1890, ch. vi, p. 41.

<sup>2</sup> Hugo de Prato, *Sermones Dominicales*, the edition printed c. 1483 at Strassburg. [This passage was kindly communicated by Mr. V. Scholderer from a copy at the British Museum.] An English translation of the same passage is given by B. H. Cowper, *Apoc. Gospels, Introd.* p. xxxv.



11.3-5. *God it defende þat man schulde hym assaye forto helpen ȝif he wolde be saued, ac helpe hym self.* A somewhat obscure passage corresponding to the Vulgate *Non tentabis dominum deum tuum.* *Lc.* iv, 12. The meaning seems to be: 'God forbid that a man should call upon Him for help if he would be saved: rather let him help himself.'

11.15-16. *And me he ȝaf þe Holy Gost whan he sent me to baptizen]* A. *Et ego nesciebam eum, sed qui misit me baptizare in aqua, ille mihi dixit Super quem videris spiritum descendentem et manentem super eum, hic est qui baptizat in spiritu sancto.* *Ioh.* i, 33.

13.5-6. *þe solace of þe hous scholde hote Cristes flessch]* A. *Zelus domus tue comedit me.* *Ioh.* ii, 17.

14.9. *here, 'theirs,' i. e. of Jones deciples.*

14.31-15.1. *And alle þat weren in his court duden mychel after John þe Baptist, & hadden slayn hym in haste bot þai dreden mychel þe folk.* Perhaps a confused rendering of A. 'Et volens illum occidere timuit populum, quia sicut prophetam eum habebant.' *Ioh.* xiv, 5. *hadden* and *dreden* should be in the singular and refer to Herod.

15.2. *his wyf, i. e. Herodias.* Cf. A. 'Herodias autem insidiabatur illi et volebat occidere eum, nec poterat.' *Mc.* vi, 19.

15.23, 26. *water quyk, living water, A. 'aquam vivam.'* *Ioh.* iv, 10, 11.

16.1. *þe mount Garazim]* Gerizim is a mountain of Samaria, 1.5 miles S.W. of Sychar (cf. *Sykar*, 15.12), from which the blessings of obedience were to be pronounced upon the Israelites (*Deut.* xxvii, 12; *Josh.* viii, 33); the curses of disobedience being pronounced from Mt. Ebal, 1.75 miles N.N.W. of Sychar (*Deut.* xi, 29; xxvii, 13).

17.2-3. *And þe prouostes son was sek of Chapharnaym.* Should be *at Chapharnaym]* A. *Et erat quidam regulus, cuius filius infirmabatur, Capharnaum.* *Ioh.* iv, 46.

17.4. *in to Judee.* Should be *from Judee]* A. *a Iudaea in Galilaeam.* *Ioh.* iv, 47.

17.11. *hole and fere.* See vocab. *fere.*

17.21. *see of Tyberye]* A. *stagnum Genesareth, Lc.* v, 1. Cf. *see of Tyberye*, 19.13-14 (A. *mare Galilaeae, Mt.* iv, 18); and 20.28 (A. *fretum, Mt.* viii, 18).

17.26. *Simondes faders]* A. *Simonis.* *Lc.* v, 3. See *Introd.* p. xv.

18.13. *Jesum.* Is this Latin acc. form a scribal accident, or is it a relic of the Latin MS. from which the French version of the Harmony must have been originally taken?

18.26-27. *þat he dude in þe cite þe deuels craft as he hadde don in opere stedes]* A. *quanta audivimus facta in Capharnaum, fac et hic in patria tua.* *Lc.* iv, 23.

18.31-32. *maden hem straunges oþer wiser þan hij duden to her owen folk.* ? 'made themselves to strangers otherwise than they did to their own people.'

18.35. *Syches* = ? Sychar. Cf. *Sykar*, 15.12. A. has 'Sareptha Sydonae,' *Lc.* iv, 26.

20.11–12. *wode men pat were ybounden of pat citee.* This seems to mean ‘madmen of the city, who were in bonds.’

20.28–29. *passen þe see of Tyberye toward þe cuntre of Galilee in Gerasa*] A mistranslation of A. ‘trans fretum in regionem Gerasenorum,’ Mt. viii, 28. Jesus and his disciples were crossing from Galilee. Cf. *Galile* 20.25.

21.19. *oriole.* Probably a misreading of O.F. *oreille* ‘pillow.’ See *Introd.* p. xv.

21.24. *pat he ne blew nomore*] *he*, i. e. *þe wynde*, is perhaps due to the influence of Fr. *le vent*. See *Introd.* p. xvi.

22.3–4. *pat hij miztten passen þe mountaynes.* Either an addition or a mistranslation, probably the latter. Cf. A. *Erat autem ibi circa montem grex porcorum magnus pascens.* Mc. v, 11. In his Bible History (Brit. Mus. MS. Roy, 19 D. iii, Vol. ii, Fol. 475b), Guyart Desmoulins renders this:—‘lors estoit vn grant tropel de pourciaux paissans entour vne montaigne.’<sup>1</sup> The English translator has mistaken ‘feeding’ for ‘passing.’

22.6–7. *wel in to two pousande*] A. *ad duo milia.* Mc. v, 13.

23.15–16. *he seiȝ a man ioynen a fatte, pat hiȝtte Mathie Levi*] A. *vidit publicanum nomine Levi sedentem ad teloneum.* Lc. v, 27. Cf. Mt. ix, 9. Mattheum nomine.

26.20–21. *vpe þe mount of Thabor*] ‘of Tabor’ is an addition to A. ‘in montem,’ Lc. vi. 12.

27.11. *profiter and sikerer.* This is probably a mistake for *perfiter and sikerer*, ‘more perfect and steadfast.’

28.14–15. *to offren þe offrande pat he (i. e. Jesus) comaunded*] A. *offer munus quod praecepit Moses.* Mt. viii, 4.

30.14–15. *be wyse as seint Petre and symple as a douue.* For the curious mistranslation *seint Petre*, see *Introd.* p. xvi.

30. § 29, heading. *þe wedewes douȝtter.* For a possible explanation of the substitution of *daughter* for *son* throughout § 29, see *Introd.* pp. xvi–xvii.

32.16. *& smered Jesus feete.* Corresponds to ‘secus pedes ejus,’ Lc. vii. 38.

33.6–8. ‘*And þerfore ich loue hire mychel ; for whi to wham pat most is forȝiuen, most is loued.*’ A mistranslation. Cf. A. *Propter quod, dico tibi, remittentur ei peccata multa, quoniam dilexit multum : cui autem minus dimittitur, minus diligit.* Lc. vii, 47.

33.15–16. *Johan pat was Herodes stiward kokes wyf*] A. *Iohanna uxor Chuza procuratoris Herodis.* Lc. viii, 3.

34.4–5. ‘*& who so despiseþ me, he ne despiseþ bot þe deciple of hym pat me sent hider.*’ A mistranslation. Cf. A. *qui autem me spernit, spernit eum qui me misit.* Lc. x, 16.

34.20. *Sathan als dust*] A. *satanan sicut fulgur.* Lc. x, 18. See *Introd.*, p. xvi.

36.19. *wille.* The opening words of the parable of the friend at

<sup>1</sup> Communicated by Miss Mabel Day.



midnight, which should have followed *wille*, have been omitted. Cf. *Wycl. Late Version*. And he seide to hem, Who of ȝou schal haue a freend, and schal go to hym at mydnyȝt, and schal seie to hym, Freend, leene to me thre looues. *Lc.* xi, 5.

36.20. a lof] A. *tres panes*. *Lc.* xi, 5. Cf. preceding note.

36.30–31. *wip goode hert wille*, 'with good will of heart.' Cf. 49.28. *wip goode wille of hert*.

37.10–12. *prestes pat seruen in þe temple and honouren [nouȝth] þe sabat ben e[x]cused þorouȝ þe dignite of þe temple*] A. Aut non legistis in lege quia sabbatis sacerdotes in templo sabbatum violant et sine crimine sunt? *Mt.* xii, 5.

38.11–12. *gret poeple of folk*] A. multa turba. *Mc.* iii, 7.

38.25. *helden hem yuel bigiled*, 'considered themselves ill-treated.' A very human addition!

39.7. *fyue*. ? Error for *fyne*. See *Mt.* xii, 25–37. The corresponding passages in the other Gospels are *Mc.* iii, 23–30; *Lc.* xi, 17–23.

39.23–24. *and [also] schulde þe quene of Saba done*, i. e. the Queen of Sheba (A. *regina austri*, *Mt.* xii, 42) would also *hem dampnen atte day of iuggement*.

39.35. *a womman in a kyrtel and al þe folk*] A. *quaedam mulier de turba*. *Lc.* xi, 27.

40.10–12. *Jesus ne aros nouȝth tofore pat he ete, after þe vsage of her lawȝe*] A. *non baptizatus esset ante prandium*. *Lc.* xi, 38. A mis-translation probably due to a confusion of Fr. *lever* and *laver*. Cf. § 51, especially 49.10–12, *vpe þe vsage þat Jewes hadden þat weschen er þat hij eten*.

41.29–30. *offreden to Jesu her offrandes*. The corresponding passage in A. merely says: 'Aderant autem quidam ipso in tempore nuntiantes illi de Galilaeis quorum sanguinem Pilatus miscuit cum sacrificiis eorum. Et respondens dixit illis Putatis quod hi Galilaei prae omnibus Galilaeis peccatores fuerunt, quia talia passi sunt?' *Lc.* xiii, 1–2.

41.30–32. *And Jesus hem bihiȝth pat he schulde steiȝe to heuene pat hij schulden it alle seene*. This is an addition which has no connection with the context. Cf. *Lc.* xiii, 1–2, quoted in preceding note.

42.7. *sextene men*] A. *decem et octo*. *Lc.* xiii, 4.

43.26–28. *euerych wys maister bitokneþ þe weiȝtt pat bereþ out olde þinges & neue, after þe sesoun forȝiueþ*] A. *omnis scriba doctus in regno caelorum similis est homini patri familias, qui profert de thesauro suo nova et vetera*. *Mt.* xiii, 51–52. *after þe sesoun forȝiueþ* = 'according as the season yields.'

44.3–4. *Nys he þis nouȝth Joseps son, þe carpentere?*] A. *Nonne hic est fabri filius?* *Mt.* xiii, 55.

48.7–12. *And vpon þe morowȝe þe folk þat Jesus hadde yfedde . . . come to Capharnaum forto seche Jesu*] A. *Altera die turba quae stabat trans mare vidit quia navicula alia non erat ibi nisi una, et quia non introisset cum discipulis suis Iesus in navem sed soli discipuli eius abissent, aliae vero supervenerunt naves a Tiberiade iuxta locum ubi man-*

ducaverant panem gratias agentes domino : cum ergo vidisset turba quia Iesus non esset ibi neque discipuli eius, ascenderunt naviculas et venerunt Capharnaum quaerentes Iesum. *Ioh. vi, 22-24.*

50.8-9. *toward Surrye and toward Gades*, lit. 'towards Syria and Cadiz'! *Gades* is a remarkable mistake. Does the scribe mean *Gadara*, a city south-east of the Sea of Galilee near where Jesus had previously cast out *fendes* (20.28-29, *Note*; also 21.27-22.20), or does he mean *Gades [londe]*, 'the land of Gad'? Neither of these suggestions, however, harmonise with the Vulgate: 'in partes Tyri et Sidonis.' *Mt. xv, 21.*

52.11. *knownen*. There is an omission after *knownen*. Cf. A. 'Faciem ergo caeli diiudicare nostis, signa autem temporum non potestis. Generatio mala et adultera signum quaerit, et signum non dabitur ei nisi signum Iona.' *Mt. xvi, 3-4.*

54.1. *for he spake yuel of hym*, i. e. of *pe werlde*.

54.13-15. *For whi, ne hadden hij no circumcisioun vpon pe sabat? And hij ansuereden and seiden pat he mysdude, pat warissched and heled men vpon pe sabat.* Cf. A. Propterea Moses dedit vobis circumcisionem, non quia ex Mose est sed ex patribus, et in sabbato circumciditis hominem. Si circumcisionem accipit homo in sabbato ut non solvatur lex Mosi, mihi indignamini quia totum hominem sanum feci in sabbato? Nolite iudicare secundum faciem, sed iustum iudicate. *Ioh. vii, 22-24.*

55.32. *blynde man*] A. hominem caecum a nativitate. *Ioh. ix, 1.*

57.2-4. *for to be dampned of men þa[t] weren ybore, and of pe maistres & of pe princes and of pe folk*] A. et multa pati a senioribus et scribis et principibus sacerdotum. *Mt. xvi, 21.*

57.25-27. *do we so, sir, þre dayes felle: on to zou, anopere to Moyses, and pe þridde day to Hely*] Obviously a mistranslation. Cf. A. 'et faciamus tria tabernacula, tibi unum et Mosi unum et Heliae unum.' *Mc. ix, 4-5.* *dayes felle* is a puzzle. Can it be that the French rendering of *tabernacula* was some form of F. *dais*, 'canopy,' e. g. OF. \**daissel*, that the English translator retained the word, and that a scribe miscopied it as *dayes felle*?

58.5-8. *He schal come and apparaile pe state of pe folk, bot also þai schulden done of hym as þai duden of John þe Baptist or of hym self*] A mistranslation. Cf. A. 'At ille respondens ait Helias quidem venturus est et restituet omnia: dico autem vobis quia Helias iam venit, et non cognoverunt eum, sed fecerunt in eo quaecumque voluerunt. Sic et filius hominis passurus est ab eis. Tunc intellexerunt discipuli quia de Iohanne baptista dixisset.' *Mt. xvii, 11-13.*

58.37. *þorouz me*. Cf. A. per orationem et ieiunium. *Mt. xvii, 21.* OF. *a jeun*, 'through fasting,' has probably been misread as *a jēus*, *a jesus*, 'through Jesus.' Cf. 'par oraison et par ieusne' in the French Bible printed at Lyons in 1521, by Guyard des Moulins.<sup>1</sup>

60.26-28. *a ta[l]e of a kyng pat repeled pe dette vpon his sergeaunt, for pat he ne hadde nouzth done to hem als he hadde done to hym self*, i. e. 'a tale of a king that reclaimed his servant's debt because the servant

<sup>1</sup> Communicated by Miss Mabel Day.



had not forgiven his fellow servants as the king had forgiven him.' See *Mt.* xviii, 23-34.

61.15. *schulden be perished*, i. e. 'should perish.' See *N.E.D.* under *perish*, 2, for other examples of the use of *be* with the past participle.

61.21. *folk. Should be fox*] A. *Ite, et dicite vulpi illi.* *Lc.* xiii, 32.

61.23-24. *For hij hadden nouzth herd which prophete schuld die wiþoute Jerusalem.* A mistranslation. Cf. A. *Verum tamen oportet me hodie et cras et sequenti ambulare, quia non capit prophetam perire extra Hierusalem.* *Lc.* xiii, 33.

62.6. *And þo tauzth Jesus his hostes*] Should be '*þe hostes*,' the guests. Cf. A. '*Dicebat autem et ad invitatos parabolam.*' *Lc.* xiv, 7.

62.11-12. *on of his hostes*] A. *quidam de simul discumbentibus.* *Lc.* xiv, 15. Cf. above, 62.6, *Note*.

62.20. *maden hem wroþ*] *hem*, i. e. 'pater familias.' *Lc.* xiv, 21.

63.20-22. *more joyful ben þe angels . . . no nede to done penaunce*] A. *ita gaudium erit in caelo (coram angelis dei.* *Lc.* xv, 10) super uno peccatore paenitentiam habente quam super nonaginta novem iustis qui non indigent paenitentia. *Lc.* xv, 7.

63.24-26. *a sergeaunt of which his lorde wolde bynymen hym þe kepyng of a toun þat he hadde taken hym to kepe*, i. e. 'a servant ("vilicus") whose lord decided to deprive him of the stewardship of an estate that had been entrusted to him.'

63.30-64.1 & *praised hym for þat he had done so wiselich*] *hym* and *he* refer to the *sergeant*. Cf. A. '*Et laudavit dominus vilicum iniquitatis, quia prudenter fecisset.*' *Lc.* xvi, 8.

64.2-3. *oper men*] A. *filiis lucis.* *Lc.* xvi, 8.

64.31-32. *or þat hij seizen mysdo.* This repetition is probably the remains of a French or Latin gloss.

64.33. *to hem þat bisouztten forziuenesse.* Cf. above, 64.31-32, *Note*.

65.17-18. *þat hij myztten wytnessen it.* Addition. See *Lev.* xiii, 16-17.

65.22. *and cried hym mercy*] A. *gratias agens.* *Lc.* xvii, 16.

66.2. *Crist*] A. *regnum dei.* *Lc.* xvii, 20. Cf. also 66.3 *regne of Crist*, and 66.6 *Crist*, both corresponding to A. '*regnum dei*,' *ib.* 20, 21.

66.4. *þorouþ spyas*] A. *cum observatione.* *Lc.* xvii, 20.

67.19. *chaste*] A. *eunuchi.* *Mt.* xix, 12.

67.23. *a man . . . offrede*] A. *offerebant illi.* *Mc.* x, 13. For a possible explanation of the contradiction between the sg. *offrede* and the pl. *offreden*, 67.26, see *Introd.* p. xv.

68.14. *profyt and siker.* This was probably meant to be *perfytt and siker*, 'perfect and safe.' Cf. *ante.* 27.11.

68.28. *ac God hym myzth chastisen.* A mistranslation. Cf. A. *Apud homines hoc impossibile est, apud deum autem omnia possibilia sunt.* *Mt.* xix, 26.

69.16-20. *And þan com seint James moder & seint Jones [wiþ hir sonen] and bisouztth hym þat hij myztten sitten wiþ hym, þat on on þe rizth*

GOSPEL HARMONY

K

*honde and þat oper on þe left honde, nerrer hym þan any oper in his regne]*  
 A. Tunc accessit ad eum mater filiorum Zebedaei cum filiis suis adorans  
 et petens aliquid ab eo. Qui dixit ei Quid vis? Ait illi Dic ut sedeant  
*hi duo filii mei* unus ad dexteram tuam et unus ad sinistram in regno  
 tuo. *Mt. xx, 20-21.*

70.8. *habben.* ? Error for *ha[ld]en.*

70.29. *in foure parties]* A. quadruplum. *Lc. xix, 8.*

70.31-71.1. *for þat he hadde chastised hem & was rizthful.* A mis-  
 translation. Cf. A. Ait Iesus ad eum quia hodie salus domui huic facta  
 est, eo quod et ipse filius sit Abrahæ. *Lc. xix, 9.*

71.5-6. *als þai wenten.* Should read: *als he wente.*

71.24. *Bartholomew.* ? Error for *Bartimeus.* Cf. *Mt. xx, 29-34*  
 and *Mc. x, 46-52.* For an account of a similar error, see *The Lollard*  
*Bible*, Deanesly, M., *Camb. Univ. Press*, p. 194.

72.33. *sauen hym.* Should be *sauen hem.*

73.7-9. *so þat hij ne weren atempted ne adrad of þe byleue, n[o] more*  
*þan hij hadden yseiþen his frende dyen in his presence]* A. et gaudeo propter  
 vos, ut credatis, quoniam non eram ibi. *Ioh. xi, 15.*

75. § 81, heading. *Here bigynneþ þe secounde meditacioun by þe purs-*  
*day.* This seems to point to the Harmony being used as a book of medi-  
 tations. Cf. 87. § 95, heading. *Here bigynneþ þe sexte meditacioun vpon*  
*þe friday* and *Note.* See also *Introd. p. xlix-1.*

75.26. *me.* Should be *hir]* A. in memoriam eius. *Mc. xiv, 9.*

76.29-30. *bot ȝif þai helden hem stille, þe wers þai schulden crien]*  
 A. Dico vobis quia si hi tacuerint, lapides clamabunt. *Lc. xix, 40.*

77.5. *alle þe seke men]* A. totus mundus. *Ioh. xii, 19.* There may  
 have been some confusion between late Lat. *mundus*, 'multitude,' and  
 Lat. *immundus*, 'unclean.'

78.21-22. *of markandises and of al oper erpelich þing.* Addition.  
 Cf. *Mc. xi, 27; Lc. xx, 1.*

79.19. *vyne.* There is an omission after *vyne.* Cf. *Mt. xxi, 33-38 =*  
*Mc. xii, 1-7 = Lc. xx, 9-14.* The subject of *redde* is *þe folk.*

80.21. *so comen þe Saducens & seiden]* A. accesserunt ad eum  
 Sadducaei qui dicunt. *Mt. xxii, 23.*

81.4-6. *For God seide þat he is God Abraham & God Ysaik & God*  
*Jacob; and þan semep it wel þat hij ben ȝutt]* A. De resurrectione  
 autem mortuorum non legistis quod dictum est a deo dicente vobis Ego  
 sum deus Abraham et deus Isaac et deus Iacob? Non est deus mortuorum  
 sed viventium. *Mt. xxii, 31-32.*

81.6-7. *for whi tweie of þise þat in none manere weren, ne miztten in*  
*none manere ben.* A curious addition, without any apparent connection  
 with the context.

81.15-17. *for þe secounde of þise two comaundementȝ so falleþ to al*  
*þe lawȝe and to al þe prophecie]* A. In his duobus mandatis universa lex  
 pendet et prophetae. *Mt. xxii, 40.*

84.10. *he, i. e. 'the temple.'* See *Introd. p. xvi.*

84.12-13. *hij schulden so be destrued, i. e. 'the stones of the temple.'*



84.27. *vertues of heuene*] A. *virtutes caelorum*. Mt. xxiv, 29. Cf. *Wycl. Late Version*. *vertues of heuenes*.

85.22-24. *he rewarded hem heizelich, þe tweie þat hadden his goodes he dubbled it hem*. Obscure, owing to mistranslation. The meaning is: 'he rewarded highly the two (servants) who had doubled his goods.' Probably 'ydubbled' has been omitted after 'goodes.'

85.33-34. *and þo on þe left half = and þo [gott]*, etc.

87. § 95, heading. *þe sexte meditacioun vpon þe friday*. The author of the pseudo-Bonaventura's *Meditationes Vitae Christi* advised his reader, for purposes of meditation, to divide the life of Christ into seven portions, one for each day of the week. This work had an enormous popularity and influence. For the text see *S. Bonaventurae Opera, Moguntiae*, 1609 (Vatican edition), vi, p. 401. 'Meditationes vero sic diuide, vt die Lunæ incipiens, procurras usque ad fugam Domini in Ægyptum. Et eo ibi dimisso, die Martis, pro eo rediens, mediteris vsque ad apertionem libri in synagoga. Die mercurij exinde, vsque in ministerium Mariæ & Marthæ. Die Iouis abinde, vsque ad passionem. Die Veneris & sabbathi, vsque ad resurrectionem. Die vero Dominica, ipsam resurrectionem, & vsque in finem.' For a note on the authorship, see *S. Bonaventurae Commentaria, Quaracchi* edition, x, p. 25. [The above references were very kindly given to me by Miss Margaret Deanesly.—M. G.]

87. § 95, heading, contd. *fram þe tyme of complyn tyl þat it were morowe*. This is an error, as the time described refers to the events, not of § 95, but of § 96. (Cf. § 96, heading, *fram euensong tyme til it were on þe morowe*.) The heading of § 95 should probably be emended to something like *fram þe pursday tofore til it was euensong tyme*. Cf. §§ 94, 96, headings.

87.9-10. *asken to hym & to his deciples*, i. e. 'for him & for his disciples.' Probably some such expression as 'a room' has been omitted after *asken*. Cf. A. et quocumque introierit dicite domino domus quia magister dicit Ubi est refectio mea ubi pascha cum discipulis meis manducem? Mc. xiv, 14. Cf. also *diversorium*. Lc. xxii, 11.

87.31. *þe most of hem*, i. e. 'the greatest of them.' Cf. A. qui praecessor est. Lc. xxii, 26.

88.6-7. 'And þou,' *he seide, 'sum tyme turne azein, and conforte þi breperen*.' Obscure, owing to mistranslation. See *Introd.* p. xvii.

88.16-18. *who so hadde sachel oþer scrippe, þat he schulde it selle, and biggen hem swerdes; and who so hadde none, selle his kirtel, and bugge hym a sweerd þere wiþ*] A. Sed nunc qui habet sacculum tollat, similiter et peram, et qui non habet vendat tunicam suam et emat gladium. Lc. xxii, 36.

90.4-5. *for alle þo þat leueden in hym þorouȝ her prechyng*] A. pro eis qui credituri sunt per verbum eorum in me. Ioh. xvii, 20.

90.23-24. *ouer þe water of Cedron*. But Jesus had already crossed to the Gethsemane side of *þe water of Cedron* as He went from Jerusalem *vn to þe mounte of Olyuete* (90.11). This error comes from adding, instead of interweaving, the various Gospel narratives; *trans torrentem Cedron* (Ioh. xviii, 1), being merely parallel to *in montem oliveti* (Mt. xxvi, 30)

and to *in montem olivarum* (Mc. xiv, 26; Lc. xxii, 39). See *Introd.* p. l-li.

91.15-16. & seide hem þat hij hadden ysleped ynouȝ, and þat hij arisen & ȝeden forþ wiþ hym] A. et ait illis *Dormite iam et requiescite*: sufficit: venit hora: ecce traditur filius hominis in manus peccatorum. Surgite, eamus. Mc. xiv, 41-42. The Vulgate has been modified in order to overcome the apparent contradiction between 'Dormite' and 'Surgite.'

91.20. wiþ armes and wiþ launces and wiþ torches] A. cum lanternis et facibus et armis. Ioh. xviii, 3.

92.14-15. to Annas hous, þat hadde þe bisschopes douȝtter Cayphas þat ilk ȝere ywedded. A mistranslation. The names *Annas* and *Cayphas* should be interchanged. The meaning would then be: 'the house of Caiaphas who had that year wedded the daughter of Annas, the high priest.' See Ioh. xviii, 13. Caiaphas was the *de facto* high priest at that time, but Annas, though deposed, may still have kept his title. In any case it is clear that the harmonist supposed he did. See 93.11, 21, 28, where Annas is thrice referred to as *þe biss(c)hop(p)*; the first reference corresponding to 'pontifici' (Ioh. xviii, 22), the second and third to 'princeps sacerdotum' (Mt. xxvi, 62, 65).

92.17. *Annas house*] atrium pontificis. Ioh. xviii, 15. Cf. 92.14-15, *Note*. The *house* technically belonged to Caiaphas, as *de facto* high priest, but perhaps Annas was allowed to retain part of it for his own use, especially as he was father-in-law to Caiaphas (Ioh. xviii, 13).

94.34-95.1. And Judas . . . went hym forþ, and henge hym self on a nelren tree. [The following note is based on references kindly communicated by Professor Kennedy.—M. G.] The tradition that it was an elder tree on which Judas hanged himself is found in England and France but not in Italy. There was an early Italian belief that the tree was the 'carob,' or S. John's Bread-tree, which gave John the Baptist his 'locusts' (Mt. iii, 4), and the prodigal son the 'husks' he would fain have eaten<sup>1</sup> (Lc. xv, 16).

'Era disopra alla fonte un carrubbio,  
L'arbor si dice, ove s'impiccò Giuda,'<sup>2</sup>

says Luigi Pulci in his heroic poem, 'Il Morgante Maggiore,' first published in Venice in 1481.

In England and France, however, the elder-tree legend seems to have held its place unchallenged. Under 'seur,' the dominant O.F. form of 'elder-tree,' Godefroy<sup>3</sup> quotes:—

'Per a Judas qu'il seit entendre,  
Qui de Jhesum velt deniers prendre,  
Peis se corut au seur pendre.'

<sup>1</sup> See *N.E.D.* under *carob*; also *Dictionary of Faiths and Folk-lore*, Hazlitt, W. C., London, 1905, Vol. I, p. 206, *elder*.

<sup>2</sup> Pulci, Luigi, *Il Morgante Maggiore*, Lond. 1788, Tom. III, canto xxv, stanza 77, ll. 1-2.

<sup>3</sup> *Dic. de l'anc. lang. franç.*



(Est. de Fougeres, *Livre des manieres*, 310, Talbert.)

In his 'Travels,' after speaking of the Pool of Siloam and the pillar which Absalom caused to be put up in his own memory, Mandeville goes on to say: 'Et assez pres est vnquore l'arbre de *Sohur*,<sup>1</sup> ou Iudas se pendy, pur desesperance de ceo qil auoit vendeu et trahiz nostre Seignur.'<sup>2</sup> This passage in the current English version of the Travels<sup>3</sup> reads: 'And faste by, is zit the Tree of Eldre, that Judas henge him self upon, for despeyr that he hadde, whan he solde and betrayed oure Lord.'

In each of the three versions of 'Piers the Plowman' the legend is mentioned:

'Iudas he iapede with the Iewes seluer,  
And on an ellerne treo hongede him after.'<sup>4</sup>

The idea was still popular in Shakespeare's time. In the last scene of 'Love's Labours' Lost' (Furness, H. H., *Variorum* Ed., 1904, Act V. Scene 2, ll. 668-673), when the pedant Holofernes enters as Judas Maccabeus in the 'Pageant of the Nine Worthies,' the French lords Dumain, Boyet and Biron, mock him as Judas the Traitor:—

*Ped.* Iudas I am.

*Dum.* The more flame for you *Iudas*.

*Ped.* What meane you sir?

*Boi.* To make *Iudas* hang himfelfe.

*Ped.* Begin fir, you are my elder.

*Ber.* Well follow'd, *Iudas* was hang'd on an Elder.

In 'Every Man out of his Humour' (Act IV. Scene 4) Ben Jonson makes Carlo say in jest to Sogliardo of his friend Shift: 'He shall be your Judas, and you shall be his elder-tree to hang on.' See Halliwell's edition of Shakespeare, Vol. IV, pp. 421-2, Note 117.

95.17-18. *Bot Jesus hem ansuered nouȝth, ne Pilate neiȝer*, i. e. Jesus gave no answer either to the Jews or to Pilate.

96.5, 8. *Barraban*] A. 'Barraban,' *Mt.* xxvii, 20, acc. of 'Barabbas.' Cf. 97.13, *Barabban*, and 18.13, *Note*.

96.35. *of hym*, 'over him.'

97.11-12. A rhymed couplet:—

'*pis see ȝe wel.*' *And hij ansuereden alle:*  
'*His bloode on vs and oure childer falle.*'

99.22-23. '*Hely, Hely,*' and *seide pis psalme of þe sautere*: 'Deus, Deus meus, respice in me'] A. *Heli heli lema sabacthani, hoc est Deus meus deus meus, ut quid dereliquisti me?* *Mt.* xxvii, 46.

*pis psalme*, i. e. Psalm xxii, which begins 'Deus, Deus meus, respice in me: quare me dereliquisti?'

<sup>1</sup> *Sehur*, Brit. Mus. MS. Sloane 1464: *Seur*, Brit. Mus. MS. Grenville xxxix.

<sup>2</sup> *Mandeville's Travels*, Warner, G. F., *Roxburghe Club*, 1889, p. 46, ll. 40-41.

<sup>3</sup> *Mandeville's Travels*, Halliwell, J. O., *Lond.* 1839, p. 93.

<sup>4</sup> *Piers Plowman*, Skeat, W. W., *Clar. Press*, 1886, Vol. I. A.-text, Passus I, ll. 65-66.

99.25-26. *Hely, a man pat woned amonges hem in her baylie*, 'Elias, a man that dwelt amongst them in their bailiwick.' This curious addition also appears in *The Northern Passion*, edited by Miss F. A. Foster:—

'thay wende he haued callede *hely*  
pat was a mane in thaire *baylly*.'<sup>1</sup>

101.7. *mirre and encense and wormode*] A. *murrae et aloes*. *Ioh.* xix, 39.

101.8-9. *and dude it pere jnne*] it refers to the mixture of *mirre* and *encense* and *wormode* (101.7).

101.22-23. *a riche oignement pat is ycleped 'aromatha'*] A mistranslation of the Latin *aromata et ungenta* (Lc. xxiii, 56), 'spices and ointments.' Cf. *pe oignement aromatha* 102.3.

102.1-2. *Upon pe morowe, als erlich as any man myzth honouren*] A. Et cum transisset sabbatum . . . orto iam sole. *Mc.* xvi, 1-2. Cf. *Mt.* xxviii, 1. Has orto been taken as connected with *oräre*?

102.2. *pe Maries*, i. e. 'Mary Magdalene, and Mary the mother of James.' To these S. Mark (xvi, 1) adds 'Salome' and S. Luke (xxiv, 10) 'Joanna.'

102.14. *pe wymmen*, i. e. *pe Maries*. See 102.2, Note.

102.15. *asked which opere hem schulden helpe*] A. Et dicebant ad invicem: Quis revolvat nobis lapidem, etc.? *Mc.* xvi, 3.

103.3-4. *And po comen pe wymmen*. Cf. *pe wymmen als hij zeden toward pe sepulchre* (102.14-15).

103.27. *pe aungels arisen azeins Jesu*, i. e. 'the angels arose to meet Jesus.'

106.37-38. *pe twelue apostles*. But there were at that time only eleven. Cf. A. 'invenerunt congregatos undecim.' Lc. xxiv, 33.

108.12. *eiztteneþ*. Should be 'eighth.' Cf. A. 'post dies octo.' *Ioh.* xx, 26.

110.32. *pat he schulde dwellen*. This should probably be emended to [*he wolde*] *pat* . . . Cf. *he wolde*, l. 36; also the French Bible printed at Lyons in 1521 by Guyard des Moulins:—'*Je vueil quil soit en celle maniere tant que ie viengne. Que appartient il a toy?*'<sup>2</sup> A. has *Sic eum volo manere donec veniam, quid ad te?* *Ioh.* xxi, 22.

111.3. *maunde*. The Last Supper. Cf. *maundee* 111.27. The ceremony of washing the feet of poor persons on the day before Good Friday was instituted in commemoration of Christ's washing the apostles' feet at the Last Supper, and of his injunction that his disciples should in like manner wash one another's feet (John xiii, 14). The words 'A new commandment (*mandatum novum*) give I unto you, that ye love one another' (*ibid.* 34) from the discourse which followed the washing of the apostles' feet, were adopted as the first antiphon sung at the commemorative observance, which hence acquired the name of *mandatum*. In later

<sup>1</sup> *The Northern Passion*, Vol. I., E.E.T.S., Orig. Ser., No. 145, p. 210, ll. 1795-6. (MS. Add. 31042, B. Mus.)

<sup>2</sup> Communicated by Miss Mabel Day.



use, perhaps owing to the currency of *dies mandati* as a name for the day before Good Friday, *mandatum* frequently, as here, denotes the Last Supper itself (*N.E.D.*).

111.3-4. *vpe þe fourtiþe day after his vpryst*, i. e. the disciples returned to Jerusalem and assembled in the Upper Room on the fortieth day after the Resurrection.

111.19. *abiden in Jerusalem to conforten hem*. This should probably be emended to: *abiden in Jerusalem [til þat he hadde sent þe Holy Gost] to conforten hem*. Cf. *Acts* i, 4-5.

113. Colophon: *Here enden þe gospels an hundreþ and sex, oudenomen þe passioun of Jesu Crist*. There are seven *gospels*, or chapters, which deal with the Passion, viz. §§ 94-100. These are *oudenomen* because the Passion was often written as a separate and complete work. See Forster, F. A., *The Northern Passion*, Vol. II, E.E.T.S. Orig. Ser., No. 147, pp. 47-49.

## VOCABULARY

- abayschten* pt. pl. were amazed, 68.22; *abaischt*, *abayscht*, *abayst*, p.p. abashed, discomfited, 76.36, 102.12; 31.2, 69.8; 8.17, 110.18. A. Fr. (*s'*)*abaïss* = OF. (*s'*)*ebaïss*. Mod. F. (*s'*)*ébahir*.
- abowzen* prs. pl. submit, 72.2. OE. *á-búgan*. Cf. *bowzeande*.
- ac* conj. but, 1.9, 11, etc. OE. *ac*.
- acorden* inf. agree, 93.21; *acordeden* pt. pl. 93.19; *acorded* p.p. 95.31. OF. *acorder*.
- adrenchen*. *a*, intensive prefix, + *drenchen*. See *drenchen*.
- affiest* 2 sg. prs. trustest, 99.6; *affieþ* 3 sg. prs. 68.23; *affieden* pt. pl. 66.22. OF. *afier*.
- afyngred* p.p. very hungry, famished, 78.6. For *af-hyngred*, OE. *of-hyngred*.
- aknowe* p.p. avowed, (self-)recognised, 24.17. OE. *on-cnáwan*.
- almesful* adj. charitable, 41.14. OE. *ælmysse* + OE. *full*.
- alosed* p.p. renowned (for goodness), 14.17; (for wickedness), 32.10. OF. *aloser* to praise.
- ameued* p.p. agitated, 5.38; stirred, moved (inwardly), 54.21. OF. *ameuver*, *amover*.
- amonestyng* vbl. sb. admonition, 7.36. OF. *amonester*.
- aneized* pt. sg. drew near to, 24.20. ME. *a* prefix + OE. *neah*, *néh*, adv.
- a-nemptes* prep. with, 'apud,' 68.27. A form of *anent*.
- anged* adj. steep, 19.4. Cogn. w. OE. *anga* sb. prickly, goad. Cf. also ON. *angi* spike, and *anгр* fjord (Fritzner, J., *Ordbog over det gamle norske Sprog*, Vol. I, Kristiania, 1886).
- anizth* adv. during the night, 6.19. OE. *a(n)* + OE. adv. gen. *nihtes*.
- anoyed* p.p. ? For *enewed*, plunged into the water, 109.28. OF. *eneuer*, *eneauer*.
- apayed* p.p. pleased, 10.12, 57.31. OF. *apayer* f. late L. *ad-pacāre*.
- apertelich* adv. openly, 49.29. OF. *apert* + OE. *-lic*.
- ap(p)araile* inf. to make ready, prepare, 2.16, 58.6. OF. *aparailler*.
- aprise* sb. learning, 52.24. OF. *aprise* sb. and p.p. from *aprendre*.
- aqueyntes* sb. acquaintances, 26.12. OF. *acoint*.
- a-rede* imp. sg. declare, prophesy, 93.36. OE. *arædan*. Cf. *redde*.
- arst* adv. first, 85.6; before, 101.14. OE. *ærest*, superl. of *ær*.
- assaye* inf. call upon, 11.4, 34.24. In 11.4, there seems the additional meaning 'try, tempt.' OF. *assayer*.
- aseged* p.p. besieged, 76.33. OF. *asegier*, late L. *assediāre*.
- atempted* p.p. tempted to evil, 73.8. OF. (xiv c) *atempter*, Latinised spelling of *attenter*.
- atened* p.p. enraged, 38.4. See *tened*.
- atiren* inf. prepare, 84. § 93, heading; *atireden* pt. pl. 101.23. OF. *atirer* to arrange, esp. one's dress.
- atyren* inf. prepare, 75.2. Cf. *atiren*.
- auenaunt* adj. suitable, 5.9, 79.25. OF. *avenant* pr. p. of *avenir*.
- aungel* sb. messenger, 31.29. OF. *angele*, L. *angelus*, Gr. *ἄγγελος*, messenger.
- avised* pt. sg. refl. observed, watched 70.22, 92.28. OF. *aviser*.
- avoutrie* sb. adultery, 55.1, pl. 50.4. OF. *avoutrie*.
- baily* sb. administrator, 94.16; *bailyues* officers of justice, 80.8. OF. *bailli* bailiff.
- barme* sb. bosom, 64.24. OE. *barm*.



- baylie*, var. of *baillie*, bailiwick, the district under the jurisdiction of a 'bailiff,' 99.26. OF. *baillie*:—late L. *bājūlia*, f. *bājulus* bailiff. See *baily*.
- besaunt(es)*, *besaunt*(z) sb. besant(s), 'talenta' 85.21(2x), 22; pounds, 'mnas' 70. § 77, heading, 71.4. OF. *besan*(z), L. *byzantius* (sc. *nummus*) from *Byzantium* where the coin was first struck.
- biclippede*, *biclept* pt. sg. embraced, 67. § 73, heading, 68.2. OE. *beclyppan*.
- biclosen* inf. enclose, 3.16. OE. *beclysan* modified by OF. *clos*-stem of *clore*.
- bigge* inf. redeem, 69.35; *biggen* 6.26; — buy, 88.17, 89.13, 95.5; *bugge* 15.14, ? inf. 88.18. OE. *bycz(e)an*.
- biheste* sb. promise, 26.28. OE. *behæs*.
- bihett* pt. sg. promised, 86.18; *biheten* pt. pl. 86.18; *bihoten* p.p. 1.8, 17. OE. *behátan*.
- biknowe* p.p. in phr. *were biknowe* = confessed, 56.16. OE. *be-cnáwan*. Cf. *aknowe*.
- bileft(e)* pt. sg. remained, 3.33, 8.9; *byleft* 106.30; *bileued* 106.29; *bileften* pt. pl. 109.30. OE. *be + lēfan*.
- bileued* 106.29. Cf. *bileft(e)*.
- birizen* inf. bury, 21.5. OE. *byrzan*.
- bitraisted* p.p. betrayed, 84.21. Probably a mistaken spelling of *bitraished*. OE. *be + traiss-*, *trahiss-*, lengthened stem of F. *trahir*.
- biwryeden* 37.6, 55.24. Cf. *bywryen*.
- blonnen* pt. pl. ceased, 96.12. OE. *blinnan*.
- bocched* p.p. afflicted with an ulcerous swelling, p. 42, § 44, heading and line 18. ONF. *boche* = OF. *boce*, ulcer. Cf. Mod. Eng. *boss*.
- bode* sb. word, message, 6.9. OE. *bód*.
- bonair* adj. 26.30. Cf. *de-bon-air*, *-eire*, 59. § 63, heading, 27.29. OF. *debonaire*.
- botiler* sb. butler, 12.19. OF. *bouteillier* f. *bouteille*.
- bowzeande* pr. p. obedient, 21.27, 34.14; *bowzed* pt. sg. bowed, 100.4. OE. *būgan*.
- bride ale* sb. wedding feast, 23.30–31, *bridale* 23.32. OE. *brýd-ealo*, lit. 'wedding ale.'
- brides* sb. bridal couple, 85.18. OE. *brýd*, bride.
- brydegooome* sb. bridegroom, 85.16. OE. *brýdguma*.
- byhoue* sb. use, 101.15. OE. \**behóf*, utility, occurring in the deriv. *bihóf-lic*, useful.
- byname* 112.18. See *bynymen*.
- bynymen* inf. take from, 63.25; seize, 'corripe,' 60.14; *byname* pt. sg. took away, 112.18. OE. *beniman*.
- bywryen* inf. accuse, 37.23; *biwryeden* pt. pl. 37.6, 55.24. OE. *be- + wrégan*. Cf. *wryen*.
- cacchen* inf. in phr. *cacchen hym away* = chase him away, 19.30. ONF. *cachier*, mod. F. *chasser*.
- castel(s)* sb. village(s), 29.24, 30.3, 8, 33.17, 36.1, 105.24, 106.27; L. *castellum*.
- casten* pt. pl. threw away, rejected, 79.23. ON. *kasta* to cast, throw.
- chargep* imp. pl. burden, 85.7; *charged* p.p. 34.28. OF. *charger*.
- chateux* sb. goods, chattels, 49.18. OF. *chateux*. See *Introd.* p. xv.
- chesible* sb. chasuble, 103.6. OF. *chesible*.
- chiden* inf. wrangle, 65.4. ? OE. *cidan*, to blame.
- cisterne* sb. pool, 'piscina,' 44.14. OF. *cisterne*.
- clepen* inf. call, 85.33; *cleped* pt. sg. 6.5, 67.27; *clep-ed* p.p. 3.17, 4.6; — *id* p.p. 3.11. OE. *cleopian*.
- clos* sb. in *clos*, in a closed place, shut up, 108.12–13. F. *clos*.
- commune* adj. public, belonging to the community, 80.26. OF. *comun*, L. *communis*.
- conestable* sb. 'centurio' 29.6, 20; 'tribunus' 91.33. OF. *conestable*.
- conforted* p.p. strengthened, 4.24. OF. *cun-*, *conforter*.
- conseileden* pt. pl. took counsel, 80.1. F. *conseiller*.
- contrarie* prs. pl. gainsay, 36.29. F.

- contrarier* (11th c. in Littré) ad. late L. *contrariāre*.
- cosynage* sb. kinship, the condition of being 'cousins,' 69.27. F. *cousinage*.
- coveitise* sb. covetousness, 85.9. OF. *coveitise*.
- couenable* adj. appropriate, 2.17. A. Fr. and OF. *covenable*, var. of *convenable*.
- countrepleden* inf. plead against, oppose, 7.14. A. Fr. *contrepleder*.
- coupable* adj. guilty, deserving punishment, 100.14. OF. *coupable*.
- covplen* inf. join, connect, 79.25. OF. *coupler*, see *couples*.
- couples* sb. rafters, 22.32. OF. *cople*, *cuple*, later *couple*.
- cracche* sb. cradel, 5.7, 18, 25. OF. *creche*, *cresche*.
- cracchen* inf. spit upon, 93.33; *craccheden* pt. pl. 97.20. OF. *crachier*.
- creauncer* sb. creditor, 32.26. OF. *creancer*.
- croice* sb. cross, 84.30. OF. *crois*, *croiz*.
- crouche* sb. cross, 57.12. Late OE. *crúc* (f. L. *crúc-em*) with final *c* palatalised according to the Italian form.
- culueren* sb. doves, 12.28. OE. *culfer*, *culfre*.
- darnel* sb. 'zizania,' 43.10. A harmful grass, *Lolium temulentum*, which in some countries grows as a weed among corn. Origin unknown.
- daubed* p.p. plastered, painted, 82.10. OF. *dauber*, L. *dealbāre*, to whiten over.
- defenden* inf. forbid, 60.9; *defended* pt. sg. 38.20, 58.1, 67.10, 86.13; *defendende* pr. p. 94.23; *defended* p.p. 60.7. OF. *defendre*.
- demeyned* pt. sg. behaved, 58.27; pt. pl. refl. 13.6. OF. (se) *demenner*.
- destourblen* inf. interfere with, check, 76.28; *destourblep* 3 pr. sg. 63.2. OF. *desturber*.
- destresse* sb. compulsion, 26.28. OF. *destresse*,
- destrued* p.p. destroyed, 71.11, 76.33. OF. *destruire*.
- disseueren* inf. separate, 85.29. OF. *disseverer*, L. *dissēparāre*.
- dizth* p.p. prepared, 87.13. OE. *dihtan*, L. *dictāre*.
- doel* sb. lamentation, 45.29. OF. *doel*.
- dome* sb. judgment, 84.6. OE. *dóm*.
- douted* pt. sg. refl. was afraid, 4.2, 53. § 58, heading. OF. *se douter*.
- drawzen* p.p. removed, 100. § 101, heading. OE. *dragan*.
- drenchen* inf. drown, 18.6; *adrenchen* 21.18. OE. *drēncan*, causal deriv. of 'drink.'
- dressen* inf. refl. move, 42.19. OF. *se dresser*.
- dronkelew* adj. as sb. one given to drunkenness, 32.8. f. *druncen*, p.p. OE. *drincan*, + *-lew*.
- dubbed* pt. sg. doubled, 85.24. OF. *dubler*.
- duden* in the phrase *duden mychel after* 'greatly honoured,' lit. 'acted much in obedience to.' See *N.E.D. do after*.
- (*erpe*)*dyne* sb. earthquake, 84.20. OE. *dyne*, a loud noise.
- Effren* Ephraim, 'Efrem,' 74.32.
- eft sonas* adv. soon afterwards, 91.10-11. OE. *eft* + *sona*, with advbl. -s.
- egernesse* sb. bitterness of heart, 67.7. OF. *aigre* + OE. *-nes(se)*.
- eiztte* adj. eighth, 5.31. OE. *eahta*.
- elde* sb. age, 4.23. OE. *eldo*.
- elde* adj. old, 8.29. OE. (WS.) *eald*.
- Elize* Eliseus, 'Helisaeus,' 19.1. Cf. *Lc. iv. 27*.
- elleue(ne)* adj. and sb. eleven, 109. § 111, heading and line 1, 111.26. OE. *endleofan*.
- Elye* 18.32. See *Helie*.
- enchacen* inf. drive away, 34.16. *en* + OF. *chacier*.
- enchesoun* sb. fault, cause for condemnation, 9.20, 95.15, 34, 96.10, 26; *penchesoun* 67.5; *porouz penchesoun* because, 7.12. OF. *enchesoun*, L. *occāsiōn-em*.
- ensample* sb. example, 88.36, etc. OF. *essample*.



- ententiflich* adv. attentively, 6.7. OF. *ententif*.  
*entermete* inf. meddle, 97.6. OF. *entremetre*.  
*entre(e)* sb. opening, entrance, 101.17, 35. Fr. *entrée*.  
*ester* sb. Easter, 'pascha,' 75.1, 86.3, 87.1; *estren* 12.26; *esterne* 82.24; *esturne* 8.5.  
*ewandelye* sb. Gospel record, 75.25. A corrupt form of *ewangelye*, L. *ēwangelium*.  
*ewangeliste* sb. evangelist, 89.2. Fr. *évangéliste*.  
*eysel* 100.1. See *eysile*.  
*eysile* sb. vinegar 99.29, 31. OF. *aisil*.  
*fanteme* sb. illusion, phantom, 47.31. OF. *fantesme*.  
*fatte* sb. vat, 22.15. OE. *fæt*.  
*fer* adv. far, 92.16, etc. OE. *feor*.  
*felle* adj. cruel, 82.12. OF. *fēl*.  
*felle* ?, 57.26. See *Notes*.  
*felowered* sb. intercourse, 3.14. Late OE. *fēolaza* sb., ON. *fēlage*, f. *fē* = OE. *feoh* property, money, + OE. *-ræden*, condition.  
*fere* adj. in health, able to go, in phr. *hole and fere*, 17.11. OE. *faran*.  
*ferping* sb. farthing, 'quadrans,' 82.29. OE. *fēorþing*.  
*figere* sb. fig-tree, 78.15, *fyge(e)r(e)* 12.2, 42.10, 78. § 83, heading and lines. 7, 11. OF. *figier*. Cf. *fyge tree* 11.33.  
*figured* ppl. adj. likened, 79.22. Cf. Fr. *figure* sb., *figurer* vb.  
*fileþ* 3 prs. sg. defiles, 50.2, 7, *filed* pt. sg. defiled, 49.23. OE. \**fylan*.  
*floures* sb. flowers, 76.15. OF. *flour*.  
*flum* sb. river, 72.14, 18. OF. *flum*, L. *flūmen*.  
*fondyng* vbl. sb. temptation, 91.9. OE. *fandian* to test, tempt, + *-ing*.  
*forclosed* p.p. shut out, 85.17. OF. *forclos* p.p. of *forclore*.  
*forlesen* inf. lose, 83.15. OE. *forlēosan*.  
*forworpe* inf. wither, perish, 78.11-12. OE. *forweorpan*.  
*forzouen* pt. opt. pl. forgave, 60.29. OE. *forziefan*.  
*founden* pt. pl. provided for, 33.14. OE. *findan*.  
*freschcheþ* pr. sg. ? *fr[u]schcheþ*, collapses, 28.5. OF. *fruiissier*, pop. L. \**frustiāre*, to shiver to pieces.  
*froteden* pt. pl. rubbed, 37.3-4. OF. *froter*.  
*fruzt* sb. fruit, 78.11. Cf. *fruyt(t)* 78.8, 9, etc. OF. *fruit*.  
*fulle* 1.12. See *Notes*.  
*fyge(e)r(e)* 12.2, etc. See *figere*.  
*glosen* inf. flatter, 80.9. OF. *gloser*.  
*glotonye* sb. gluttony, 85.8. OF. *glutonie*.  
*gott* sb. pl. goats, 85.30. OE. *gāt*.  
*grauen* p.p. buried, 39.17. See *ygrauen*.  
*greiþ-en* inf. make ready, 87.5; *-eden* pt. pl. 87.12; —e 3 sg. subj., 65.7. ON. *greiþa* f. *greiþr* ready.  
*gret* adj. *gret poeple*, great multitude, 38.11; adv. very, 75.10, 92.23. OE. *grēat* adj.  
*gretten* pt. pl. greeted, 97.20. OE. *grētan*.  
*greuen* inf. hurt, 111.17. Fr. *grever*.  
*griselich* adv. horribly, 58.27. Late OE. *grislīc*.  
*Gru* sb. Greek, 98.11. OF. *griu*, *gru*.  
*gruccheden* pt. pl. grumbled, 63. § 67, heading and line 6. OF. *groucher*, *gruchier*.  
*half* sb. side, 14.6, 15.10, 11, 85. 31.34, 94.11, 103.5, 21, 109.24; —pl. 100.10; *halue* direction, 46.14; *on anoþer half* on another account, moreover, 37.10; *on his halue* on his behalf, 31.10; *a Goddes halue* in God's name, 13.21, 21.34-35, 53.20, 79.3, 4-5, 6-7. OE. *healf*.  
*haluendel* sb. half, 45.23; adj. 40.26. OE. *þone healfan dæl*, accus. case of *se healfa dæl*, the half part.  
*hastyf* adj. sudden, 55.7. OF. *hastif*.  
*heet(e)* 87.18, 89.12. See *hote*.  
*heilseden* pt. pl. greeted, 104.8. ON. *heilsa* to salute.  
*Helie* Elias, 'Helias,' 9.25; *Hely(e)* 2.11, 57.27, 58.4, 99.22(2x), 25. Cf. *Elye* 18.32; *Elias* 57.23.

- hem* variant of *hym* him, 2.28, 10.5, 33.14(2x), 36.22, 39.23, 743.14, 16, 62.20, 88.4(2x), 17.
- her* poss. pron. their, 5.10, etc. See *Introd.* p. xxxv, § 59. OE. gen. plur. *hiera*.
- her(e)* sb. hair, 9.5, 32.17, 33.1 OE. (Angl.) *hér*.
- herberouze* inf. lodge, entertain, 70.23. See *herberowze*.
- herberowze* sb. shelter, 61. § 64, heading. Early ME. *herberz(e)*, ON *herbergi*.
- heylsinge* vbl. sb. salutation, 3.7. See *heilseden*.
- hiren* poss. pron. theirs, 27.7. See *Introd.* p. xxxv, § 59. OE. gen. plur. *hiera*.
- honoura[n]ce* sb. honour, 75.20. OF. *honorance*, *onnourance*, action d'honoror, vénération. Cf. Godef. *Dic. de l'anc. lang. fr.*
- honouren* inf. worship, 102.2; *honourede* pt. sg. 91.4; *honoureden* pt. pl. 109.6; *honoured* p.p. 90.28. OF. (*h*)*onourer*.
- hoste* sb. host, 62.8; pl. guests, 'invitados,' 62.6, 12. OF. *hoste*. See *Notes* on 62.6, 12.
- hote* inf. used pass. be called, 2.8, 3.10, 4.13; *heet(e)* pt. sg. commanded, 87.18, 89.12; *hizth*, *hiztte* pt. sg. used pass. was called, 3.2, 4.14; 2.33; *hizhten* pt. pl. promised, 104.21; *yhoten* p.p. 111.20; *hiztte* p.p. declared, 6.4. OE. *hāt-an*, pt. sg. *heht*, contr. *hét*, pl. *hehton*, *hēton*, p.p. *hāten*.
- houende* pr. p. lying at anchor, 17.23. Derivation unknown.
- houseled* pt. sg. communicated, 87.25. OE. *hūslian* f. *hūs* sacrifice.
- huddle* pt. sg. hid, 2.29. OE. *hýdan*.
- hundreþ* sb. hundred, 22.1, 100.9, *hundreþes*, 47.5. ON. *hundrap* = OE. *hundred*.
- ifere* adv. = *in fere* in company, together, 108. § 110, heading. OE. *ze-ère* sb.
- ilk* adj. same, 90.20, etc. OE. *ilca*, *ilce*.
- jn* sb. inn, 20.12. OE. *inn*.
- inderlich* adv. earnestly, 18.22, 28.31. OE. *inner-a* + *-lic*.
- is* for *his*, 14.16, 80.18, 19.
- iourne* sb. a day's journey, 'iter diei,' 8.10. OF. *journée*.
- ioynen* inf. put together, make (as a joiner), 23.15. OF. *joign-* stem of *joindre*.
- karful* adj. sorrowful, 103.17. OE. *carful* f. *caru*.
- knowlechyng* vbl. sb. acknowledgement, 4.32. Cf. *knowlechen* inf. confess, 33.32, ad. OE. (*ze*)*cnāwan*, to know.
- ladde* p.p. ? invited, 12.5. OE. *laðian*, to invite.
- lambren* sb. lambs, 110.15. OE. *lamb*.
- langage(s)* sb. language(s), 111.14, 112.33. Fr. *langage*.
- langoured* pt. sg. was wasting away, 72.22. OF. *langorer* f. *langor* sb.
- lappeden* pt. pl. wrapped, 96.14. Prob. f. OE. *lappa* in the sense 'fold' or 'piece of cloth.'
- late* ? p.p. left, 101.18. OE. *létan*.
- lawze(n)* inf. laugh, 32.4; 75.16; *louzen* pt. pl. 97.19; 99.2; *lowzen* pt. pl. 64.6. OE. *hlēhhan*, *hliehhan*, Anglian *hlæhhan*.
- leche* sb. physician, 23.25; pl. 24.11. OE. *lēce*.
- le(e)pes* sb. baskets, 47.13, 52.4. OE. *lēap*.
- legge(n)* inf. let down, 17.30, 33; deposit, 41.4. OE. *lecgan*.
- lep(e)* pt. sg. leapt, 99.30, 102.20. OE. *hléapan*, pt. sg. *hléop*.
- leten* inf. permit, 76.7, 100.23; *lete* 100.23; *leten* inf. cease, 20.15; *lette* 38.28; *leten* pt. pl. permitted, 76.11; —pt. pl. thought, 72.12; *leteþ* imp. pl. allow, 91.29; *leten* p.p. left, 4.1; —of, esteemed, 44.10; ? *late* p.p. left as, 101.18. OE. *létan*,
- leue* adj. beloved, 28.30. OE. *léof*.
- leuer* compar. adv. in phrase *hadden leuer*, preferred, 96.4. See *leue*.
- leueyn* sb. leaven, 43.16. Fr. *levain*.
- lewed* adj. ignorant (implying a reproach), 54.31, 87.30. OE. *læwede*.



- libben* inf. live, 83.2. OE. *libban*.  
*loges* sb. lit. 'lodges,' in phrase *fest(e) of* —, feast of Tabernacles, 53. § 59, heading and line 18. OF. *loge*, harbour, hut.  
*lokyng* vbl. sb. appearance, 102.10. See *looke*.  
*looke* inf. (pass. through ellipsis of object), watch, 101.29; *lokedon* pt. pl. looked, 102.17; pt. pl. refl. subj. should guard, 34.19. OE. *lócian*.  
*lookers* sb. keepers, 102.11. See *looke*.  
*lordynges* sb. lords, 45.18. OE. *hláford* + *-ing*.  
*louzen, lowzen*. See *lawze(n)*.  
*ludder* comp. adv. louder, 70.9. OE. *hlūd*.  
*lyes* sb. lees (of wine), 23.36. Fr. *lie*.  
*lyfte* 1 prs. sg. lift, 9.32. ON. *lypta*. Cf. ON. *lopt*, OE. *lyft*, sky. See *Introd.*, p. xvi.  
*maister* sb. 'scriba,' 20.30, 21.3, 8; 'pater familias,' 43.26; 'maior,' 69.32; leader, 87.28; governor, 94.16; *maisters, maistres*, 'scribae,' 23.20, 27.11, 39.4, etc.; *maisters* 'legis periti,' 40.14, 61.30; 'seniores,' 96.8; *maistres* 'legis periti,' 32.1; 'legis doctores,' 22.25; rulers, 42.20; *mayster of þe laue* 'legis peritus,' 31.1; *maistres of þe lawze*, 77.26; *maistres of þe folk* 'scribae,' 77.17. OF. *maistre*.  
*marchaunden* inf. trade, 71.5. OF. *marcheander* f. *marchand*.  
*marchaundes* sb. merchants, 77.8. OF. *marchand*.  
*margarite* sb. pearl, 43.24. OF. *margarite*.  
*markandises* sb. merchandise, 78.21. Fr. *marchandise*.  
*maunde(e)* sb. in phr. *made his maunde(e)*, 111.3, 27. Ref. to the Last Supper. OF. *mandé*, ad. L. *mandatum*. See *Notes*.  
*medled* p.p. mingled, 98.6. OF. *medler, mesdler* f. OF. *mesler*, L. *miscere*.  
*meigne* 12.13. Cf. *meynee*.  
*merueile* sb. marvel, 78.13. OF. *merveille*.  
*meseise* adj. distressed, 62.9. OF. *mesaise* sb.  
*mesel* sb. leper, 28. § 26, heading and line 8, 64.17, 22. OF. *mesel* leprous, leper, L. *misellus* wretched, wretch.  
*meynee* sb. household, attendants 17.20, 70.31, 92.18, 95.29; followers, 83.14. OF. *meyné*.  
*mo* quasi-sb. more (people), 46.27, 62.13. OE. *má*, adv.  
*move(n)* inf. be able, 89.19, 111.13, 14, 15; *mowze* 46.28, 65.2; *mowen* pt. pl. 67.16. OE. *mazan*.  
*mysleeuande* ppl. adj. misbelieving, 108.19. OE. *mis* + *liefan*.  
*myspaide* p.p. displeased, 31.23. OF. *mespaier*. Cf. *paye, paied*.  
*myssiggen* inf. speak evil, 60.11. OE. *mis* + OE. *sęcgan*. Cf. *sugge*.  
*myster* sb. occupation, 18.14; need, 23.25, 36.11, 42.27, 88.31, 89.13, 37, 93.30. OF. *mestier, mester*.  
*namelich* adv. especially, 10.6. OE. *nama* + OE. *-lic*.  
*neddre(s)* sb. adder(s), 82.12, 111.15. OE. *nædre*.  
*nedes* sb. errands, business, 8.21; adv. of necessity, 13.27, 14.17, 28.19. OE. *nied*.  
*nelren* in phr. *a nelren tree*, sb. as adj. elder, 95.1. OE. *ellærn* elder-tree. For initial *n* in *nelren*. Cf. *neddre(s)*.  
*nempned* p.p. named, 4.17. OE. *nemnan*.  
*nepes* sb. in the comb. *wilde-nepes*, 9.4. See *wilde-nepes*.  
*nere* adv. never, in no way, 69.21. Contracted form of OE. *næfre*.  
*nerrer* double compar. adv. nearer, 69.19. Formed on ME. *nerre*, ad. ON. *nærre, nærri* adv., 'nearer, near,' compar. of *ná* 'nigh,' used only in combs. as *ná-búi* neighbour. Cf. OE. *néarra* compar. of *néah* 'nigh.'  
*nigger* sb. a mean, grudging person, 66.16. Dial. variant of *niggard* whose etym. is obscure.  
*nomen* p.p. taken (into custody), 79.31. See *nyme*.  
*none* sb. ninth hour, 3 p.m., 11.22,

98. § 99, heading; *noone* 99.18. OE. *nōn* ad. L. *nōna* (*hora*).  
*noupe* adv. variant of *nou* now, 41.23, 24. OE. *nú*, now + *pá*, then.  
*nyme* inf. take (into custody), 80.3. OE. *niman*.  
*nysten* 76.32, etc. = *ne wisten*. See *witen*.  
*obeisschaunt* pr. p. obedient, 60.18. Fr. *obéissant*, pr. p. of *obéir*.  
*offrandes* sb. offerings, 41.30; *offrendes*, 95.4. OF. *ofrende* ad. med. L. *offerenda*, gerundive of *offerre*.  
*oignement* sb. ointment, 75.10; *oynement* 32.15, 33.5, 75.14. OF. *oignement*.  
*oiper* adj. as sb. another, 43.6 (2x). OE. *óper*.  
*openen* inf. make known, 80.6. OE. *openian*.  
*opposeden* pt. pl. questioned, 77. § 82 heading. Fr. *opposer*.  
*ordeynen* inf. put in order, 66.13. A. Fr. *ordeiner* ad. L. *ordināre*.  
*oriole* sb. 21.19. See *Introd.* p. xvi.  
*ostler* sb. keeper of a hostelry, 35.18. A phonetic spelling of *hostler*, representing the historical pronunciation with *h* mute.  
*ou3th* adv. at all, in any way, 99.34. OE. *áwiht*, *áht*.  
*oweþ* prs. pl. ought, 65.12. OE. *ázon*, pt. prs. pl. of *ázan*.  
*paen* sb. pagan, 1.19, 39.24; *paene* 35.15; *payene* 29.16; *paens* 91.18; *paenes*, 29.16. OF. *paien*.  
*pans* sb. pence, 'denariis,' 75.15. See *peny* and *pens*.  
*paied* pt. sg. pleased, 45.20. OF. *payer*, L. *pacāre*. Cf. *apayed*.  
*parfette* adj. perfect, 3.23. OF. *parfet*.  
*partie* sb. part, 2.14; *parties*, 8.31. Fr. *partie*.  
*pask* Passover, 13.16, 87.16, 100.21; pl. *paskes*, 16.33. OF. *pasche*, pl. *pasches*:—L. *pascha*, *paschas* (acc. pl.).  
*paye* sb. satisfaction, 36.4. OF. *paie*. Cf. *apayed*, *paied*.  
*pays* sb. peace, 24.27. OF. *pais*.  
*pens* sb. pence, 'denarios,' 32.27, 28, 35.18; pieces of silver, 'dragmas' 63.14; 'argenteos' 86.18, 94.30, 95.3; 'loculos' 89.12. See *peny* and *pans*.  
*peny* sb. penny, 4.31; 'staterem,' 59.20; 'dragmam,' 63.13; 'denarium,' 80.15; *penys* gen. pl. 'denariorum,' 46.31. OE. *pening*, later *peniz*.  
*peyned* pt. sg. refl. took trouble, 36.3. OF. *pener*, 3rd sg. prs. *peine* (10th c. in Littré).  
*peyniblelich* adv. painstakingly, 40.1. Fr. *pénible* + OE. *-lic*.  
*peynyble* adj. painstaking, 38.26. Fr. *pénible* f. *peine*.  
*plenoer* adj. as adv. at the full, 54.7. A. Fr. *plener* full.  
*pleyneande* prs. p. lamenting, 25.1. OF. *plaindre*.  
*precede* pt. sg. pressed, 38.23; *presed*, 24.19; *preceden* pt. pl. 27.21. A parallel form of ME. *pressen*, OF. *presser*.  
*pres* sb. crowd, 22.30, etc. Probably = M.E., *pres* (see 24.13, 97.30), but may represent the parallel form *presse* f. Fr. *presse*.  
*presed* pt. sg. 24.19. See *precede*.  
*priuete* in phr. *in priuete*, in private, 93.8. OF. *priveté*.  
*pryuelich* adv. privately, 100.33. Fr. *privé* + OE. *-lic*.  
*puplished* pt. pl. proclaim, 100.18. OF. *puplier*.  
*pyne* sb. the pains of hell, 69.35. OE. \**pīn*, ad. L. *pœna*.  
*pyned* p.p. made to suffer, 57.23. OE. *pīnian*.  
*quyte* adj. free, clear, 55.10; 96.33. OF. *quite* ad. L. *quiētus*.  
*ramesones* sb. 9.4. The broad-leaved garlic, *Allium ursinum*, which has an edible bulbous root. OE. *hramsan*, pl. of *hramsa*, was in later use taken as sing.  
*raper* compar. adv. sooner, 69.5. OE. *hrape* adv. soon.  
*reaume* sb. kingdom, 71.7; *rewme*, 31.4. OF. *reaume*.  
*recette* sb. receiving-place (for money), 77.15. OF. *recet*.



- recuseden* pt. pl. rejected, refused to receive, 67.25. ad. Fr. *récuser*.  
*redde* pt. sg. took counsel, 79.19. OE. *rædan*, pt. sg. *rædde*.  
*redressed* pt. sg. refl. raised (himself) again, 55.16. ad. Fr. *redresser*.  
*regne* sb. kingdom, 81.19, 99.16. OF. *regne*.  
*regne* inf. reign, 88.2. OF. *regner*.  
*relief* sb. remains of food, 47.12, 52.4, 22; *relief* 107.25. OF. *relief*, *relief*.  
*remoeued* pt. sg. refl. removed (himself), 67.26. OF. *remouv*-, *remouv*-, the stressed stems of *remouvoir*.  
*remue(n)* inf. remove, 74.6, 78.18; *remued* pt. sg. 102.9; *yremued* p.p. 102.20. OF. *remuer*, f. *re* + *muer*:—L. *mūtāre*.  
*repeled* pt. sg. summoned back, reinstated, 60.26. ad. A. Fr. *repeler*.  
*reste* inf. cease, 23.32. OE. *ræstan*, *restan*.  
*rewe* 31.4. See *reaume*.  
*richesse* sb. wealth, 68.23; —s, 66.23, 68.19. OF. *richesse*.  
*rode* sb. in phr. *on rode*, on the cross, 96.12; *on roode* 96.24, 97.2, 3, 16–17; *roode tree* 99.5. OE. *ród*.  
*rot(i)en* inf. perish, 42.5, 48.18. OE. *rotian*.  
*route* sb. company of people, 8.11. OF. *route*.  
*salueden* pt. pl. saluted, 58.12. Fr. *saluer*.  
*sarmoun* sb. spoken word, discourse, 16.26; 113.1; *sarmounnyne* vbl. sb. preaching, 48.15–16. AF. *sermun*.  
*sautere* sb. Psalter, 81.25. A. Fr. *sauter*.  
*schent* pt. sg. put to shame, 49.24; p.p. 49.26. OE. *scendan*.  
*schoyng* vbl. sb. shoes (collectively), 88.14. OE. *scóh* + OE. *-ing*.  
*schrede* inf. prune, 42.13. OE. *scréadian*.  
*schyuer* sb. fragment, 46.33. f. Teut. root \**skif*- to split.  
*scratchedden* pt. pl. scratched, 96.18. App. produced by a confusion of the synonymous *scrat*, *cratch* vbs.  
*segginge* vbl. sb. speech, words, 16.23. OE. *secgan* + OE. *-ing*.  
*seien* prs. pl. say, 79.4. OE. *secgan*. See *sugge*.  
*seizen* pt. pl. saw, 5.25, 6.6. OE. *séon*, pt. pl. *sæzon*.  
*semblaunt* sb. demeanour, 103.17; *made* —, appeared, 47.29. Fr. *semblant*.  
*seten* pt. pl. sat, 22.25; 92.22. OE. *sittan*.  
*sew(e)* pt. sg. sowed, 43.5, 8; *siwe* 43.10. OE. *siwan*, to sow.  
*seweden* pt. pl. followed, 33.14, 16–17; *siwenden* 69.8; *siwed* pt. sg. 17.22; *ysewed* p.p. 68.30. A. Fr. *siwer* = OF. *sivre*.  
*sex* adj. six, 2.31. OE. *sex*. See *Notes*.  
*sexte* adj. *sixth*, 75.6. OE. *sexta*.  
*siker* adj. safe, 68.14; *syker* certain, 2.30; *sikerer* compar. steadfast, reliable, 27.11. OE. *sicor* ad. L. *sēcūrus*.  
*siwed* p.p. sewed, 98.20. OE. *siw(i)an*, to sew.  
*siwed* 17.22; *siwenden* 69.8. See *seweden*.  
*skyl* sb. reason, 4.34. ON. *skil*.  
*smeren* inf. anoint, 32.20; *smered* pt. sg. 32.16, 18, 55.38; *smereden* pt. pl. 30.23. OE. *smerian*.  
*sogette* adj. subject, 4.33; *sogettes* inflected adj., or pl. sb. 34.21; *sugett* sb. 69.33. OF. *suget*, *soget*.  
*soleer* sb. upper room, 87.13. A. Fr. *soler*. Cf. OE. *solor*.  
*sopeer* sb. supper, 75.8; *sopere* 87.15. OF. *soper*. Cf. *soupen*.  
*sotile* adj. skilful, 65.12. OF. *sotil*.  
*sopenesse* sb. truth, 95.12, 13. OE. *sōp* neut. + *-nes*.  
*soupen* inf. to take supper, 75.8. OF. *souper*.  
*spatel* sb. spittle, 51.6, 55.38. OE. *spátl*.  
*spices* sb. ears of corn, 37. § 37, heading; *spyces*, 37.3. ad. L. *spica*.  
*steizen* p.p. ascended, 5.22. OE. *stigan*, p.p. *stigen*.  
*stene* inf. stone, 55.4. OE. *stænan*.  
*stille* adv. still, 30.33, 37.28, 42.12,

- 59.24, 62.1, 71.19, 76.29, 108.3; quietly, 20.2, 95.35; secretly, 103.33. OE. *stille*.  
*stoute* adj. fierce, 21.29. OF. *estout*.  
*striweden* pt. pl. scattered, 76.15. OE. *strewian*.  
*sudari* sb. napkin, 103.12. ad. L. *sūdārium*, f. *sūdor*.  
*suffred* pt. sg. allowed, 76.27. A. Fr. *suffrir*.  
*sugge* inf. say, 40.25; 57.28. OE. *secgan*. See *Introd.* p. xxxiii, § 46.  
*syker*, 2.30. See *siker*.  
*taken* p.p. 63.26. See *took*.  
*tale* sb. heed, regard, 49.27. OE. *talū*, inflected *tale*.  
*te* prep. variant of *to*, 75.2. OE. *tó*.  
*teken* pt. pl. subj. 27.32. See *took*.  
*tened* pt. sg. enraged, 55.29. OE. *téonian* f. *téon* hurt, injury.  
*tiping* sb. news, 2.21, 20.3; *tipinges*, 103.19. ON. *tíð* + OE. *-ing*, the northern form of late OE. *tíðung*, tiding. ON. *tíðindi* is always plural.  
*tobaste* pt. sg. burst asunder, 100.6; *tobrusten* pt. pl. 100.7. OE. *tóberstan*, pt. *-bærst*, *-burston*.  
*toclef* pt. sg. burst asunder, 95.2. OE. *cléofan*, pt. sg. *cléaf*.  
*tok* pt. sg. entrusted, 71.4; *tooken* pt. pl. gave, 96.16; *teken* pt. pl. sbj. take, 27.32; *taken* p.p. delivered, entrusted, 63.26. Late OE. *tacan*, *tóc*, \**tacen*, f. ON. *taka*, *tók*, *tekinn*.  
*toun* sb. 'villam,' 62.18, 90.24; estate, 63.25; 'castellum,' 65.14, 73.15; city, 105.24. OE. *tún* an enclosed space.  
*travailen* inf. trouble to travel, 29.7; *travailed* p.p. wearied, 34.28. OF. *travailler*.  
*tretrour* sb. traitor, 80.3. OF. *traitur*.  
*treupplizth* p.p. betrothed, 3.1. f. *treup* + *plizth*, p.p. from OE. *plihtan*, f. *pliht* danger, risk. For *treup*, see *trewpe*.  
*trewage* sb. tribute money, 59.11, 13.15; 80.4, 11; *trewages* 59.21. OF. *treuage*.  
*trewpe* sb. faith, 74.9; *treupe*, 88.6; OE. *triēwp*, *tréowp*, *trýwp*, f. OE. *triēwe* adj.  
*trobeled* pt. sg. disturbed, 95.20. OF. *trobler*.  
*trowed* pt. sg. believed, 102.30. OE. *tréowan*, *tréowian*.  
*trufle* sb. an idle tale, 105.8. OF. *trufle*.  
*tumbed* pt. sg. danced, 45.19. OE. *tumbian*.  
*þifte* sb. theft, 96.5. OE. W. Sax. *þiefþ*, *þýfþ*, later *þýft* cf. ON. *þýfþ*, *þýft*.  
*þreted* pt. sg. threatened, 38.21. OE. *þréatian*, f. *þréat*.  
*þridd(e)* adj. third, 8.14, 13.10, 16.29. OE. *þridda*, *-e*.  
*þritide* adj. thirtieth, 10.13. OE. *þritizopa*, *-e*, f. *þritiz* + *-opa*, *-ope*.  
*þrust* sb. thirst, 15.30, 32. OE. *þurst*.  
*þurte* pt. sg. needed, 16.3. OE. \* *þurfan*, pt. sg. *þorfte*.  
*vnkouþ* adj. unknown, 74.3; *vnkouþ* 71.6. OE. *uncūþ*.  
*vndernam(e)* pt. sg. reproved, 40.13, 63. § 68, heading, 64.7. OE. *under-niman*. See *nyme*.  
*vnderne* sb. third hour, nine in the morning, 95. § 98, heading. OE. *undern*.  
*vnkouþ* 71.6. Cf. *vnkouþ*.  
*vnneþes* adv. with difficulty, 68.20. OE. *unéaþe* + *es*.  
*vnþes* sb. lack of peace, 45.10. *un* + OF. *pais*.  
*vnþakkeden* pt. pl. unthatched, 22.31. OE. *un-* + OE. *þacian*.  
*vpe* prep. according to, 7.30, 24.9; upon, 26.20; concerning, 39.9. OE. *uppe*.  
*vpriyst* sb. rising 111.4. OE. *up* + OE. *riisan*.  
*venymed* ppl. a. poisoned, 111.16. ad. OF. *venimer*.  
*vyner* sb. vineyard, 69.4. ? med. L. *vinārium* f. L. *vīnum*, wine.  
*vynour* sb. vine-grower, 42.11. OF. *vignour*.  
*wake* inf. keep watch, 85.14; *waken* pr. pl. 85.12; *wakeþ* imp. pl. 85.9. OE. *wacian*.  
*walken* sb. welkin, sky, 41.18. OE. *wolcen* cloud.



- wariss(c)hen* inf. (to) heal, 25.18, 29.29; *warissched* pt. sg. 24. § 21, heading; *warisschande* pr. p. 29.24; *warisched* p.p. 17.15, 18, 111.18; *wariss(c)hed* p.p. 17.14, 29.10, 22; *warisschyng* sb. healing, 73.5. OF. *warir*, *guarir*.
- waweþ* 3 prs. sg. waves, 31.25. OE. *wafian*.
- waymenteden* pt. pl. bewailed, 97.31; *weymentynge* pr. p. 105.10. OF. *guaimenter*.
- wede* sb. clothing, 112.20. OE. *wād*.
- weder* sb. weather, 21.16. OE. *weder*.
- werned* pt. sg. refused, 61. § 64, heading, 76.6. OE. *wiernan*.
- werres* sb. wars, 84.21. OF. *werre*, *guerre*.
- wilde-nepes* sb. bryony, 9.4. OE. *wildnæp*, var. of OE. *næp* ad. L. *nāpus* turnip.
- wite(n)* inf. know, 32.21, 74.30; *wot* 1 sg. prs. 73.18; *wyst* pt. sg. 73.20, 74.29; *wisten* pt. pl. 76.32, 86.17, etc. OE. *witan*.
- wiþdrowze* pt. sg. withdrew, 99.19. OE. *wiþ* + *dragan*.
- wiþnomen* pt. pl. sbj. rebuke, 'increpa,' 64.30-31. OE. *wiþ* + *niman*.
- wiþouten* adv. outside, 2.24. OE. *wiþ-ūtan*.
- wiþstode* pt. sg. stood beside, or perhaps, stood still, 70.9. OE. *wiþ-standan*.
- wiþtaken* p.p. restrained, 14.2. Late OE. *wiþ-tacan*, to draw back. See *took*.
- wizth* sb. wight, person, 24.22; *wiztze*, 29.10; ? *weiztze*, 43.27. OE. *wiht*.
- wode* adj. mad, 20.11. OE. *wód*.
- woned* pt. pl. dwelt, 4.30; p.p. wont, 8.6. OE. *wunian*.
- wraþpen* inf. refl. make angry, 39.11. OE. *wrāþian*.
- wryen* inf. accuse, 95.17. OE. *wrēgan*.
- ybounden* p.p. bound, 20.12. OE. *bindan*, p.p. *bunden*.
- ydropyk* sb. man with dropsy, 61. § 65, heading. OF. *ydrop-ike*, -ique.
- yeten* p.p. eaten, 48.19; 52.3; 110.12. OE. *etan*.
- ygrauen* p.p. buried, 73.14. OE. *grafan* to dig. Cf. OE. *begrafan* to bury.
- yhoten* p.p. promised, 111.20. OE. *gehátan*.
- ymedled* p.p. mingled, 101.7. See *medled*.
- ypaid* ppl. a. satisfied, pleased, 38.25. F. *payer*. Cf. *apayed* and *paye*.
- yprisouned* p.p. imprisoned, 112.38. OF. *prisun* sb.
- yremued* p.p. removed, 102.18, 20. See *remue(n)*.
- yschadde* p.p. shed, 82.16. OE. *scádan*.
- yschent* p.p. put to shame, 55.14, 80.20. See *schent*.
- ysewed* p.p. followed, 68.30. See *seweden*.
- yseye* p.p. seen, 5.27, 36, 6.12. OE. *sewen* p.p. of *séon*.
- ysiwed* p.p. followed, 100.16. See *seweden*.
- yspoused* p.p. wedded, 85.18. OF. *espouser*.
- ysope* sb. hyssop, 99.31. OF. form of L. *hyssōp-us*, -um.
- ysperde* p.p. fastened, 107.10. app. ad. MDu. *sperren* (Du. *sperren*), = OHG. *sperran* (MHG. and G. *sperren*).
- ystowen* p.p. ascended, 112.23. OE. *stigan*.
- ytrauaild* p.p. wearied, 46.6. See *trauailen*.
- yuel* sb. disease, 44.21, 58.18; pl. 44.16. OE. *yfel*.
- ywoned* p.p. wont, 72.15. OE. *ze-wunian*.
- zede* pt. sg. went, 6.13. OE. *éode* pt. sg. of OE. inf. *gán*.
- zeme* sb. heed, care, 36.8, 57.9. OE. *zieme*.
- zerde* sb. garden, 90.25. OE. *zeard* an enclosure.
- zerde* sb. rod, 96.16, 20, 97.21. OE. \**zierd*, *zyrd*.
- zouen* p.p. given, 4.18, 14.20, 23.12. OE. *ziefan*, p.p. *ziefen*.

## LIST OF ABBREVIATIONS

- A. *Codex Amiatinus, Novum Testamentum Latine*, edit. Tischendorf, Lipsiae, 1854.
- Björkman. Björkman, E., *Scandinavian Loan-words in Middle English*, I. Upsala, 1900, Diss.
- Bülbring, *Elem.* Bülbring, K. D., *Altenglisches Elementarbuch*, Heidelberg, 1902.
- Deut.* *Deuteronomy*.
- E.E.T.S. The Early English Text Society.
- Godef., *Dic. de l'anc. lang. franç.* Godefroy, F., *Dictionnaire de L'Ancienne Langue Française*, Paris, 1880.
- Hab.* *Habakkuk*.
- Ioh.* *Evangelium secundum Iohannem*.
- Lev.* *Leviticus*.
- Luick, *Untersuchungen*. Luick, K., *Untersuchungen zur engl. Lautgeschichte*, Strassburg, 1896.
- Mc.* *Evangelium secundum Marcum*.
- Morsb. Morsbach, L., *Mittelenglische Grammatik*, Halle, 1896.
- Morsb. *Urk.* Morsbach, L., *Ueber den Ursprung der neuenglischen Schriftsprache*, Heilbronn, 1888.
- Mt.* *Evangelium secundum Mattheum*.
- N.E.D. Murray, J. A. H., *A New English Dictionary on Historical Principles*, Oxford, 1888 —.
- Siev. *Gr.*<sup>3</sup> Sievers, E., *An Old English Grammar*, Eng. trans. Cook, A. S., 3rd edit. Ginn & Co., 1903.
- Wycl. *Earlier Version* } *The Holy Bible made from the Latin Vulgate by*  
Wycl. *Later Version* } *John Wycliffe and his followers*, edit. Forshall  
and Madden, Oxford, 1850.



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